# THE PROBLEMES OF ARISTOTLE,

with other Philosophers and Phisitions.

*Wherein are contayned diuers* questions, with their answers, touching the estate of mans bodie.

*At Edenborough*,
Printed by Robert Waldgraue.
1595.

EX DONO
DUCE

# To the Reader.

EVery man dooth wonder (gentle reader) at an Eclipſe of the Sunne or of the Moone, and gazeth at a Blazing Starre, and beholdeth with admiration, an exquiſit picture, drawne with the penſill of a skilfull hand; yea all nouelties doe pleaſe, be they neuer ſo ſmall. But if they be once common, bee they neuer ſo great wonders, no man vouchſafeth to giue them the looking on. But then as *Seneca* doth ſay: *Non eſt Æthiopis inter ſuos inſignitus color.* The ſelfe ſame doth happen in man, and in the wonderfull workmanſhip of his bodie, and vnſpeakeable excellencie of his ſoule: for if we regarde his excellencie, he doth ſurpaſſe all creatures vnder Heauen; and therefore the Aegyptians being rauiſhed with the cõtemplation of mans dignitie and perfection, doubted not to call him a terreſtriall god, a

celestiall creature, a messenger of the god
Lord and Master of things belowe, and a f
miliar friend vnto those who liue aboue,
miracle of nature, and as *Seneca* doth c
him, Natures darling.

It is said, that after that *Phidias* a most famous caruer had made *Minerua's* shielde, he engraued his own portraiture so liuely, & deepely in the same, that it could neuer be taken out againe, without the defacing of the whole worke. So God himselfe a farre more excellent workeman then *Phidias*, after he had made the vniuersall world, and all creatures therein, for a token of his skill, drew it a new in a small compas, as an abridgement of all his workes, to wit, when he made man, who is a Microcosme or little worlde, and in him printed his owne image and similitude, so liuely, that no power what soeuer is able to blot it out. This image and similitude is the soule and vnderstanding, which he would neuer haue printed in man, vnlesse he had first made him a bodie of a substance fit and apt to receiue that impression, and vnlesse also he had so skilfully framed it, that it should be worthie to receiue so great an ornament, as the vnderstanding

is.

is. And therefore the body of man is made of a complexion moſt pure and delicate, and in ſhape comely and beautifull, and yet notwithſtanding, all theſe perfections which man hath in himſelfe, few or none take delight in the ſtudie of himſelfe, or is carefull to know the ſubſtance, ſtate, condition, qualitie, and vſe of the parts of his owne bodie, although he be the honor of nature, and more to be admired then the ſtrangeſt and rareſt wonder that euer happened. The cauſe of this is no other, but becauſe mans nature delighteth in noueltie, and neglecteth to ſearch out the cauſes of thoſe things which are common.

I haue therefore thought good, to giue thee in a knowne tongue, this little booke, written by the deepeſt of all Philoſophers, who teacheth the vſe of all the parts of mans body, their nature, quality, property, and vſe, which may bring thee in reading of it, if reade it thou wilt no leſſe delite then profit, nor no leſſe profit then delight.

Farewell.

*Felix qui potuit rerum cognoſcere cauſas.*

# The first Probleme.

Question.

*Mongst all liuing creatures, why hath Man onely his face and countenance lifted vp towards the heauen?*

*Answer*

Vnto this question there are diuers answers: first, it proceedeth from the will of the creator himselfe. And although that answer be true, yet in this our purpose it seemeth not to be of force, because that so all questions might easilie be dissolued.

Secondly, I answer, that for the most part euery workeman doth make his first worke worst, and then his second better, and so God creating all other beasts before man, gaue them their face looking downe to the earth, and then secondly hee created man, as it doth appeare in Genesis, vnto whom he gaue an honest shape lifted vp vnto heauen. But yet this answer doth not seeme to be to the purpose, because it is drawne from diuinitie, and doth also derogate from the goodnes of God,

who maketh all his workes perfect and good.

Thirdly, it is answered, that man onely among all liuing creatures is ordayned vnto the kingdome of Heauen, and therefore hath his face eleuated and lifted vp vnto Heauen, because that despising worldly and earthly things, he ought to contemplate on heauenly things.

Fourthly, that the reasonable soule is like vnto Angels, and finally ordayned towards God, as it appeareth by *Auerroes* in the first *de anima*, and therefore he hath a figure looking vpward.

Fiftly, that a man is a microcosme, that is, a little world, as it pleaseth *Aristotle* to say in the eight of his *Phys.* and therefore he doth command all other liuing creatures, and they obey him.

Sixtly, it is answered, that naturally, there is vnto euery thing, and euery worke, that forme and figure giuen, which is fit and proper for his motion; as vnto the Heauen roundnes, to the fire a pyramidall forme, that is, broade beneath and sharpe towards the top, which forme is most apt to ascende: and so man hath his face vp to Heauen, to behold and wonder at Gods workes.

Question. *Why is the head of beastes hayrie?*

*Answer.* The answer according vnto the opinion of *Constant* is, that the hayres are an ornament of the head, and of the brayne, and the brayne is purged and euacuated of grosse humors, by the growing of the hayre, from the highest vnto the lowest parts, which passe through the pores of the exterior flesh, and doe become drie and are conuerted into hayres. This appeareth to be true, because that in all mans body there is nothing drier

then

then the hayres, for they are drier then the bones, as *Albertus Magnus* doth affirme, becauſe that ſome beaſtes are nouriſhed with bones, as dogges, but no beaſt can digeſt feathers or hayre, but doe voyde them vndigeſted, and are ſo drie that they are vnfit for nutriment.

Secondly, it is anſwered, that the brayne is purged fowre manner of wayes, firſt, of ſuperfluous watery humors, by the eyes: from melancholy, by the eares: of choler by the noſe: of fleume by the hayre, and that is the intent of the Phiſition.

Queſtion. *Why haue men longer hayre on their head then other liuing creatures?*

*Anſwer. Ariſt. 3 de generat. animal.* ſaith, that man hath the moyſteſt brayne of all liuing creatures, from the which the ſweat proceedeth, which is conuerted into the long hayre of the head.

Secondly, it is anſwered, that the humors in man are fat, and doe not become drie eaſilie, and therefore the hayre growe long in him; in other beaſts the humors are eaſilie dried, and therefore their hayre grow not ſo long.

Queſtion. *Why do the hayre take deeper roote in mans skin, then in other liuing creatures?*

*Anſwer.* Becauſe they haue greater ſtore of nouriſhment in man, and therefore growe more into the inward part of man. And this is alſo the reaſon, why in other beaſts the hayre doth alter and change with the skin, and not in man, vnleſſe it be ſometime in a ſcarre or wound.

Queſtion. *Why haue women longer hayre then men?*

*Anſwer.* Becauſe women are moyſter then men,

men, and more flegmatick, and therefore there is more matter of hayre in them, and by a consequence, the length also of their hayre doth follow. And furthermore this matter is more increased in women then in men, from the interior parts, and especially in the time of their monthlie tearmes and flowres, because the matter doth then ascend, wherby the humor which breedeth the hayre doth encrease. And *Albertus* doth say, that if the hayre of a woman in the time of her flowers be put into doung, a venemous serpent is engendered of it.

The second answer is, because women want beards, and so the matter of the beard doth goe into the matter of hayre.

Question. *Why have some men soft hayre, and some men hard?*

*Answer.* Wee answer with *Aristotle*, that the hayre hath proportion with the skinne: of which some is hard, some thick, some subtill and soft, some grosse: therefore the hayre which groweth out of a thick and grosse skin, is thick and grosse; and that which groweth of a subtill and fine, is fine and soft. Also when the pores are open, then there commeth forth much humor, and therefore hard haire is ingendered: and when the pores are straite, then there doe growe soft and fine hayre. And this doth *Aristotle* shew in men, in whom we haue an euident token, because women haue softer hayre then they, because that in women, the pores are shut and are straite by reason of their coldnes.

Secondly, because that for the most part, cholerick men haue harder and thicker hayre then others, by reason of their heate, and because the

pores

pores are euer open in them, and therefore alſo they haue beards ſooner then others. And therefore the Philoſopher ſaith, that thoſe beaſts which haue hard hayre are bouldeſt, becauſe that ſuch hayre proceedeth of heate and choler, the which choler maketh men to fight. *Ariſtotle* alſo giueth example in the Beare and the Boare: and contrariwiſe thoſe beaſts which haue ſoft hayre, are fearefull, becauſe they be colde, as the Hare and Hart. *Ariſtotle* doth alſo giue another reaſon of the ſoftnes and hardnes of the hayre, drawne from the climat where a man is borne: becauſe that in a hot region hard and groſſe hayre is ingendered, as it appeareth in the Aethiopians, and the contrarie is true in a colde countrey, as towards the North.

Queſtion. *Why haue ſome men curled hayre and ſome ſmoothe?*

*Anſwer.* The anſwer is, that the cauſe of the curling of the hayre is great abundance of heate, ſo that if there be much heate in a man then his hayre doth curle, and grow vpward. And a ſigne of this is proued true, becauſe that ſometimes a man doth enter into a bath ſmoothe hayred, and afterward by the bath becommeth curled. And therefore the keepers of bathes haue often curled hayre, and alſo the Aethiopians and cholericke men. But the cauſe of the ſmoothnes, is the abundance of moyſt humors, which tend downeward, and a proofe of this is, becauſe that women for the moſt part haue ſmoothe hayre, becauſe they haue much humiditie in them and ſmall heate.

Queſtion. *Why doe women ſhew their ripens by the hayre of their priuie part, and not elſe where,*

*but*

*but men in the breast.*

*Answer.* We answer Phisitian like, because that in man and woman there is abundance of humiditie in that place, but more in women, because men haue the mouth of the bladder in that place, wherein the vrine is contained, of the which the hayre in the breast is ingendered, and about the nauell. But of women is said, that the humiditie of the bladder, and of the matrix or wombe is ioyned and meeteth in that low secret place, & therefore is dissolued & separated in that place, through much vapors and fumes, which are the cause of hayre, and the like dooth happen in other places where hayre is, as vnder the armes.

Question. *Why haue not women beards?*

*Answer.* Because they want heate, as it appeareth also in some effeminate men, who are beardles for the same cause, because the are of the complexion of women.

Question. *Why dooth the hayre growe in those which are hanged?*

*Answer.* Because their bodies are exposed to the sunne, the which through his heate, dooth dissolue all the moysture into a fume or vapour, of which the hayre doth growe and increase.

Question. *Why is the hayre of the beard grosser and thicker then else where, and the more men are shauen, the thicker and harder it groweth?*

*Answer.* Because that according vnto the rule of the Phisitian, by how much the more the humor or vapour of any liquor is dissolued, by so much the more the humour remayning dooth drawe to the same place: and therefore how much the more

the

the hayre is ſhauen, ſo much the more the humors gather thither, and of them the hayre is engendered, and doe there alſo waxe hard.

Queſtion. *Why are women ſmoothe and fayre in reſpect of men?*

*Anſwer.* The anſwer is according vnto *Ariſt. 1. de generat. animal.* becauſe that in women all humiditie and ſuperfluitie, which are the matter and cauſe of the hayre of the bodie is expelled with their monthly tearmes, the which ſuperfluitie remaineth in men, and through vapors doth paſſe into hayre. And a ſigne of this is, becauſe women haue ſeldome any running at the noſe, or impoſtume, or vlcer, becauſe ſuch matter is expelled alſo. And we ſee ſome olde woemen begin to haue a beard in their olde age, that is after fortie or fiftie yeares of age, when their flowers haue ceaſed, as *Ariſtotle* doth teach 9. *de aminalib.*

Queſtion. *Why doth man onely aboue all other creatures waxe hoary and gray, as Protagoras and Ariſtotle affirme?*

*Anſwer.* The anſwer according vnto the Philoſophers is, becauſe that mā hath the hotteſt hart of all liuing creatures: and therefore nature being moſt wiſe, leaſt man ſhould be ſuffocated through the heate of his hart, hath placed the hart which is moſt hot, vnder the braine which is moſt colde, to the end that the heate of the hart may be tempered with the coldnes of the braine, and contrariewiſe, that the coldnes of the braine may be heated with the heate of the hart, that thereby there might be a temperature in both. A ſigne to proue this, is becauſe that of all liuing creatures, mā hath

the

the worſt breath. Furthermore man doth conſume halfe his life in ſleeping: which doth proceede of the great exceſſe of the coldnes and moiſture of the braine, and by that meanes doth want naturall heate to digeſt and conſume that moyſtnes: the which heate he hath ſufficiently in his youth, and therefore in that age is not graye, but in his olde age that heate faileth, and therefore the vapours aſcending from the ſtomack, remaine vndigeſted and vnconſumed for want of naturall heate, and then putrifie, of which putrifaction of humors the whitenes doth follow, which is called graynes or hoarenes. Whereby it doth appeare that hoarenes is nothing elſe, but a whitenes of the hayre, cauſed by the putrifaction of humors about the rootes of the hayre, through the want of naturall heate in olde age. Sometimes alſo graynes is cauſed by the naughtines of the complexion, which may well happen in youth, and ſometimes by reaſon of the moyſtnes vndigeſted, and ſometimes through ouer great feare or care, as it appeareth in Marchants, Saylers, theeues, from thence commeth thoſe verſes. *Cura &c.*

*Cura facit canos, quamuis homo non habet annos.*

Queſtion. *Why do red hayre grow white ſooner then other?*

*Anſwer.* According vnto the opinion of *Ariſtotle*, becauſe that rednes is an infirmitie of the hayre, for it is engendred of a weake and infirme matter, that is to ſay, of a matter corrupted with the flowres of the woman, and therefore they waxe white ſooner then blacke hayre.

Queſtion. *Why doe Wolues grow griſlie?*

*Anſwer.*

*Answer.* The better to vnderstand this question, note the difference betwixt graynes and grislynes, because that graynes is caused through the defect of a naturall heate, but grislienes through deuouring and eating, as *Aristotle* witnesseth, 7. *de animal.* The Wolfe being a very deuouring beast, and a great eater, he letteth it downe gluttonously without chewing, and that at once enough for three dayes: of which meate grosse vapours are engendered in the Wolfes body, & by a consequence grislienes. Secondly, graynes and grislines do differ, because graynes is onely in the head, and grislines ouer all the bodie.

Question. *Why doe horses grow grisly or graye?*

*Answer.* According vnto *Aristotle*, because they are for the most part in the sunne, and in his opinion also, heate dooth accidently cause putrifaction, and therefore of that kinde of heate, the matter of the hayre doth putrifie, and by a consequence, they are very quicklie pild.

Question. *Why doe men become balde, and trees fall their leaues in winter?*

*Answer. Aristotle* doth giue the same reason for both, because that the want of moysture in both, is the cause of the want of the hayre & of the leaues. And this is proued because that a man becommeth balde through Venerie, because that leacherie is a letting forth of naturall humiditie & heate. And so by that excesse in carnal pleasure, moysture is consumed, which is the nutriment of the hayre, and therefore baldnes doth insue. And this is euidently proued in Eunuches, and women which doe not growe balde, because that they doe not

depart

depart from that moyſtnes. And thereupon Eunuches are of the complexion of women.

But if you aske why Eunuches be not bald, nor haue not the gowte, as *Hippocrates* ſaith? The anſwer is according vnto *Galen*, becauſe the cauſe of baldnes is drines, the which is not in Eunuches, becauſe they want their ſtones, the which doe miniſter heate vnto al the parts of the bodie, and the heate doth open the pores, the which being open, the haire doth fall.

Queſtion. *Why are not women bald?*

*Anſwer.* Becauſe they are cold & moyſt, which are the cauſe that the haire remaineth: for moiſtnes doth giue nutriment vnto the haire, and the coldnes doth bind the pores.

Queſtion. *Why are bald men deceitfulli according vnto the Verſe:*

*Si non vis falli, fugias conſortia calui.*

*Anſwer.* Becauſe baldnes doth witneſſe a cholerike complexion, which is hot and drie, and cholerike men are naturally deceitfull, according vnto that verſe:

*Hirſutus, fallax iraſcens, prodigus, audax.*

And therefore it followeth, *a primo ad vltimum*, that bald men are deceitfull and craftie.

Queſtion. *Why are not blinde men naturallie balde?*

*Anſwer.* Becauſe that according vnto *Ariſtotle*, the eye hath much moiſture in him, and that moiſture which ſhould paſſe through by the ſubſtance of the eyes, doth become a ſufficient nutriment of the haire, and therefore they are ſeldome bald.

Queſtion. *Why doth the haire ſtand on end when*

men

*men are afraid?*

*Answer.* Because that in time of feare, the heat doth goe from the outward parts of the bodie vnto the inward, to the intent to helpe the heart, and so the pores in which the haires are fastened are shut vp, after which stopping and shutting vp of the pores, the standing vp of the haire doth follow, as it is seene in brute beasts, as hogges, wilde bore, and peacockes.

## *Of the Head.*

Question. *Why is mans head round?*

*Answer.* Because that this figure is most fit to receiue any thing into it, as *Aristotle* doth affirme, 2 *de cæl* and the head doth containe in him the fiue sences. This is also seene in a materiall spheare.

Question. *Why is the head hard?*

*Answer.* *Aristotle* saith, because he doth containe in him the moistest part of the liuing creature: and also because the braine may bee defended thereby as with a shield.

Question. *Why is not the head absolutely round, but somewhat long?*

*Answer* To the end that the three creekes or cels of the braine might be the better distinguished, that is, the fantasie in the forehead, the discoursing or reasonable part in the middle, and the memorie in the hindermost.

Question. *Why doth a man lift vp his head, towards the heauen when he doth imagine?*

*Answer.* Because the imagination is in the fore-part of the head or braine, and therefore it lifteth vp it selfe, that the creekes or cels of the imagination may be opened, and that the spirits which rise in the heart, hauing their concourse thither, may helpe the imagination.

Question. *Why doth a man when he museth, or thinke on things past, looke downe towards the earth?*

*Answer.* Because the cell or creek which is behinde, is the creeke or chamber of memorie, and therefore that looketh towards heauen, when the head is bowed downe, and so that cell is opened, to the end that the spirits which perfite the memorie should enter in.

Question. *Why is not the head fleshie like vnto the other parts of the bodie?*

*Answer.* Because that according vnto *Aristotle*, the head would be too heauie, and could not stand stedfastly, and therefore it is without flesh. Also a head loaden with flesh doth betoken an euil complexion.

Question. *Why is the head subiect vnto aches and griefes?*

*Answer.* According vnto *Constant.* by reason of euill humours, which proceede from the stomacke, and ascend vnto the head, and disturbe the braine, and so cause the paine in the head. And sometime it proceedeth of ouer much filling of the stomacke: because that according vnto the opinion of *Galen*, two great sinewes passe from the braine to the mouth of the stomacke, and therefore these two parts doe suffer griefe alwaies together. Sometime the ach doth proceed of drink-

ing

ing ſtrong wine, or fuming meats, as garlike and onions, and ſometime of fleume in the ſtomacke, whereof ſpring quotidian feuers.

Queſtion. *Why haue women the head ach more oftner then men?*

*Anſwer.* *Albertus* ſaith, that it is by reaſon of their monthly tearmes, which men are not troubled with, and ſo a moſt vncleane and venemous fume is diſſolued, the which ſeeking a paſſage vpward, doth cauſe the head to ake.

Queſtion. *Why is the braine white?*

*Anſwer.* There is two anſwers. The firſt, becauſe it is cold, & coldnes is the mother of white, as the Philoſopher doth teach.

The ſecond, becauſe it may receiue the ſimilitude and likenes of all colours, which the white colour can beſt doe, becauſe it is moſt ſimple.

Queſtion. *Why are all the ſences in the head?*

*Anſwer.* Becauſe (as *Albertus* ſaith) the braine is there, of which all the ſences do depend and are directed by it, and by a conſequent it maketh all the ſpirits to feele, and by it all the members are gouerned.

Queſtion. *Why cannot a man eſcape death, if the braine or heart be hurt?*

*Anſwer.* Becauſe the heart and the braine are two of the principalleſt parts which conſerue life: and therefore if they be hurt, there is no remedie left for cure.

Queſtion. *Why is the braine moſt moyſt?*

*Anſwer.* Becauſe it may eaſily receiue euery impreſsion, which moiſture can beſt doe, as it appeareth in waxe, which dooth eaſily receiue the

print of the ſeale.

Queſtion. *Why is the braine cold?*

*Anſwer.* This is anſwered two waies. Firſt, becauſe that by his coldnes it may cleere the vnderſtanding of man, and make it ſubtile. Secondly, that by the coldnes of the braine the heate of the heart may be tempered: and this is *Ariſtotles* intent, *lib. de animal.*

## *Of the Eyes.*

Queſtion. *Why haue we one noſe and two eyes?*

*Anſwer.* Becauſe the ſight is more neceſſarie for vs then the ſmelling: and therefore it doth proceede of the goodnes of nature, that if wee receiue any hurt or loſſe of one eye, that yet the other ſhould remaine, and ſo wee ſee that the ſpirit, with which wee ſee, called *ſpiritus viſuus*, is directed vnto one eye, as it is plaine in the common perſpectiue.

Queſtion. *Why haue children in their youth great eyes, and why doe they become ſmaller and leſſer in their age?*

*Anſwer.* According vnto *Ariſtot. de generat* it proceedeth from the great humiditie of the brain, and for the ſame cauſe children are very ſleepie.

Queſtion. *Why doe blacke eyes ſee well in the day time, and badly by night?*

*Anſwer.* According vnto the opinion of *Ariſtotle*, it proceedeth from the want of fire, and for the aſſembling and meeting together of light and humour in the eyes, which are lightened by reaſon

ſon of the ſunne, and purged, and in his abſence darkened, which dooth lighten the eyſie humour.

Queſtion. *Why doth the blewiſh gray eye ſee badly in the day time, and well by night?*

*Anſwer* Becauſe (ſaith *Ariſtotle*) graineſſe is light and ſhining of it ſelfe, and the ſpirits with which wee ſee are weakened in the day time, and ſtrengthened in the night.

Queſtion. *Why be mens eyes of diuers ſorts?*

*Anſwer.* This proceedeth, ſaith *Ariſtotle*, by reaſon of the diuerſitie of humors. The eye therefore hath foure couerings, and three humors. The firſt is called Conſolidatiue, which is the outermoſt, which is ſtrong and fat. The ſecond is called a hornie skinne or couering, to the likenes of a horne, and that is a cleere couering. The third is called Vuea, of the likenes of a grape. The fourth is called a Cobweb: but according vnto the opinion of ſome, the eye doth conſiſt of ſeuen couerings or skinnes, and three humours. The firſt is called Albugineus, for the likenes vnto the white of an egge. The ſecond Glacial, that is like vnto yce. The third Vitreus, that is cleere like a glaſſe. And that diuerſitie of humours, cauſeth the diuerſitie of eyes.

Queſtion. *Why are men which haue but one eye good Archers, and why doe good Archers commonly ſhut one eye, and why doe ſuch as behold the ſtarres looke thorow a trunke with one eye?*

*Anſwer.* This matter is handled in the perſpectiue art, and the reaſon is, as it dooth appeare in the booke of Cauſes, becauſe that euery vertue

and ſtrength vnited and knit together, is ſtronger then it ſelfe diſperſed and ſcattered. Therefore all the force of ſeeing diſperſed into two eyes, the one being ſhut, is gathered vnto the other, and ſo the ſight is fortified in him, and by a conſequence he doth ſee better and certainer with one eye, being ſhut, then both being open.

Queſtion. *Why doe ſuch as drinke much and laugh much, ſhed teares?*

*Anſwer.* Becauſe that whileſt they drinke, the aire which is drawn in doth not paſſe out through the windpipe, and ſo with force is directed & ſent to the eyes, paſsing out by the eyes, and ſo dooth expell the humors of the eyes, the which humors being ſo expulſed, doe bring teares.

Queſtion. *Why doe ſuch as weepe much, vrine but little?*

*Anſwer.* Becauſe (ſaith *Ariſtotle*) that the radicall humiditie of a teare and of vrine, are of one and the ſame nature. And therefore where weeping doth increaſe, there vrine doth diminiſh. And that they be of one nature it is plaine by the taſte, becauſe they are both ſalt.

Queſtion. *Why do ſome which haue cleere eyes, ſee nothing at all?*

*Anſwer.* By reaſon of the opilation, and naughtines of the ſinewes with which wee ſee. For the temples being deſtroyed, the ſtrength of the ſight cannot bee carried from the braine vnto the eye. As the Philoſopher doth teach, *lib. de ſenſ. & ſenſato.*

Queſtion. *Why is the eye cleere and ſmooth, like vnto a glaſſe?*

*Anſwer.*

*Answere.* Because the things which may bee seene, are better beaten back from a smooth thing then otherwise, that thereby the sight should bee strengthened.

Secondly I answere, it is because the eye is very moist, aboue all the parts of the body, and of a watrish nature. And as the water is cleere & smooth, so likewise the eye.

Question. *Why doe men which haue their eyes deepe in their head, see well a farre off, and quickly, and the like of other beasts?*

*Answer.* Because (saith *Aristotle 2. de gener. animal.*) the force and power by which wee see is not dispersed in them, but doth goe directly vnto the thing which is seene. And this is proued by a similitude: because that when a man dooth stand in a deepe ditch, or well, he dooth see in the day time, standing in those places, the starres of the firmament, as *Aristotle* dooth teach, in his treatise *De forma speculi*, because that then the power of the sight and the beames are not scattered.

Question. *Wherefore doe those men which haue their eyes farre out, and not farre in their head, see but meanly, and no farre distance?*

*Answer.* Because (saith *Aristotle*) the beames of the sight which passe from the eye, are scattered on euery side, and doe not goe directly vnto the thing which is seene, and therefore the sight is weakened.

Question. *Why are many beasts borne blind, as lions whelps, and dogs whelps?*

*Answer.* Because such beasts are not as yet of perfect ripenes and maturitie, and the course of

nutriment dooth not worke in them. And this is proued by a similitude of the swallowes, whose eies if they bee taken out when they are little ones in the neast, will growe againe. And this is plaine in many other beasts, which are brought forth before their time, as it were dead, as whelps, beares, & this reason dooth belong rather vnto the perspectiue, then the naturall Philosopher.

Question. *Why doth the eyes of a woman which hath her flowers, staine a newe glasse, as Aristotle saith, De som. & vigil. And this is the like probleme, why doth the Basiliske kill a man with his sight?*

*Answer.* To the first, the answere is, that when the flowers doe runne from the woman, then the most venemons ayre is dissolued in thē, the which doth ascend vnto the womans head, and she hauing griefe of her head, doth couer it with many vailes and kerchiefes: and because the eyes are full of small vnsensible holes, which are called pores, there the ayre seeketh a passage, and so doth infect the eyes, which are full of bloud. And their eyes doe also appeare dropping, and full of teares, by reason of the euill vapour which is in them, and those vapours are euapourated and multiplied, vntill they come vnto the glasse before them: and by reason that such a glasse is very sound, cleane, and smooth, it doth easily receiue that which is vncleane.

To the second it is answered, that the Basilisque is a very venemous and infectious beast, and that there passe from his eyes venemous vapours, the which are multiplied vnto the thing which is seen by him, and euen vnto the eye of man, the which

venemous

venemous vapours or humours entering into the bodies, doe infect them, and so in the end the man dieth. And this is also the reason why the Basiliſque looking vpon a ſhield perfectly well made with faſt clammy pitch, or any hard ſmooth thing, doth kill himſelfe, becauſe the humours are beaten backe from this ſmooth hard thing vnto the Baſiliſque, by which beating back he is killed. And the like is ſayd of a woman when ſhe hath her monethly diſeaſe. Whereof it followeth, that ſome old women doe hurt themſelues when they looke vpon glaſſes, or other firme and ſolide things in the time of their tearmes.

Queſtion. *Why is not the ſparkeling of cats eyes and wolfes eyes ſeene in the light, but in the darke?*

*Anſwer.* Becauſe that the greater light dooth darken the leſſer, and therefore in a greater light that ſparkling cannot be ſeene: but the greater the darknes is, the eaſlier it is ſeene, and is made more ſtrong and ſhining, becauſe it is not then hindered by a greater externall light, which might darken it.

Queſtion. *Why dooth a man beholding himſelfe in a glaſſe preſently forget his owne diſpoſition?*

*Anſwer.* The anſwere is made in *lib. de forma ſpeculi*, that the image ſeene by the glaſſe, doth repreſent it ſelfe weakly and vndirectly vnto the power of the ſight: and becauſe it is repreſented weakely, it is weakely alſo apprehended, and by a conſequence is not long retained.

Queſtion. *Why is the ſight recreated and refreſhed by a greene colour, as this Verſe doth ſhew?*

*Fons, ſpeculum, gramen, oculis ſunt alleviamen.*

*Anſwer.*

*Answer.* Because the greene colour doth meanly moue the instrument of the sight, and therefore doth comfort the sight: but this doth not blacke or white colour, because these colours do vehemently stirre and alter the organe and instrumẽt of the sight, and therefore make the greater violence: but by how much the more violent the thing is which is felt or seene, the more it doth destroy and weaken the sence: as *Aristotle* doth teach, 2. *de anima.*

## Of the Nose.

Question. *Why doth the nose stand out further then the other parts of the head?*

*Answer.* There are two answers. The first, because the nose is as it were the sinke of the braine, by the which the fleume of the braine is purged. And therefore it dooth stand so foorth, least the other part should be defiled.

The second, according vnto *Const.* is, because the nose is the beautie of the face, and therefore it doth shew it selfe and shine. It doth smell also and adorne the face, as *Boetius* saith, *De discipl. schol.*

Question. *Why hath man the worste smell of all other liuing creatures, as it doth appeare, 2 de anima?*

*Answer.* Because that man, as the Commentator saith, in respect of his quantitie hath the most moystest braine of all creatures. And therefore by that exceeding moystnes and coldnes, the braine wanteth a good disposition, and by a consequence the smelling, seeing the instrument is not good, as *Aristotle* and *Themist.* doe teach. Yea, some men

men there be which doe not ſmell at all.

Queſtion. *Why doth the Vultur or Cormorant ſmell very well, as the Commentator doth ſay?*

*Anſwer.* Becauſe they haue a very dry braine, and therefore the ayre carrying the ſmell, is not hindered by the humiditie of the braine, but doth preſently touch his inſtrument. And therefore he ſaith, that the Vultures, Tygers, and other beaſts, came 500. miles to the dead bodies after a battaile in Greece.

Queſtion. *Why did nature make the noſthrils?*

*Anſwer.* For three commodities. Firſt, becauſe that the mouth being ſhut, wee draw breath in by the noſthrils to refreſh the heart with. The ſecond commoditie is, becauſe that the ayre which proceedeth from the mouth, dooth ſauour badly, becauſe it dooth ſauour of the vapours which riſe from the ſtomack, but that which we breathe from the noſe is not ſo noyſome. The third, becauſe the fleume which dooth proceede from the braine is purged by them.

Queſtion. *Why doe men ſneeſe?*

*Anſwer.* Becauſe that the expulſiue verture or power, and the ſight ſhould thereby bee purged, and the braine alſo from ſuperfluities: becauſe that as the lungs are purged by coughing, ſo the ſight and the braine by ſneeſing. And thoſe which ſneeſe oft, are ſayd to haue a ſtrong braine: and thereupon the Phiſitions doe giue ſneeſing medicaments to purge the braine. And ſuch ſick perſons as cannot ſneeſe, dye quickly, becauſe it is a ſigne that their braine is wholly ſtuffed with euill humours which cannot be purged.

Queſtion.

Queſtion. *Why cannot ſuch as are apopleſtikes, ſneeſe, that is, ſuch as are ſubiect eaſily to bleed?*

*Anſwer.* Becauſe the paſſage and ventricules of the brain are ſtopped in them, and if they could ſneeſe, their apoplexie would be looſed.

Queſtion. *Why doth the heate of the ſunne prouoke ſneeſing, and not the heate of the fire?*

*Anſwer.* Becauſe the heate of the ſunne doth onely diſſolue, and not conſume, and therefore the vapour diſſolued is expelled by ſneeſing: but the heate of the fire doth diſſolue and conſume, and therfore doth rather conſume ſneeſing, then prouoke vnto it.

## *Of the Eares.*

Queſtion. *Why doe all beaſts moue their eares, and not man?*

*Anſwere.* Becauſe there is in man a certaine muſcule neere vnto the iawe, which dooth hinder motion in the eares, and therefore that muſcule being extended and ſtretched, men doe mooue their eares, as it hath bin ſeene in diuers men: but other beaſts want that muſcule or fleſhy ſinewe, and therefore doth moue their eares.

Queſtion. *Why is raine prognoſticated by the pricking vp of the Aſſes eares?*

*Anſwer* Becauſe the Aſſe is a very melancholy beaſt, and it proceedeth from melancholy that he doth foreſee raine to come. In the time of raine all beaſts doe pricke vp their eares, and therefore the Aſſe perceiuing that it will raine, doth pricke

vp

vp his eares before it come.

Queſtion. *Why haue ſmall birds no eares?*

*Anſwer.* *Ariſtotle* dooth anſwere, and ſay, that nature dooth giue vnto euery thing that which is fit for it. But if ſhe ſhould haue giuen birds eares, their flying would haue been hindered. Likewiſe fiſh doe want eares, becauſe they would hinder their ſwimming, and haue onely certaine little holes, through which they doe heare, as *Ariſtotle* doth declare by the ſea calfe.

Queſtion. *Why haue Bats eares, ſeeing they doe ſeeme to be birds?*

*Anſwer.* Becauſe they are partly birds in nature in that they doe flye, by reaſon whereof they haue wings: and partly they are of the nature of foure footed beaſts, and in that reſpect they are hairie, becauſe they are miſe, and therefore nature as being wiſe, gaue them eares.

Queſtion. *Why hath onely man round eares?*

*Anſwer.* Becauſe the ſhape of the whole and of the parts ſhould be proportionable, and eſpecially in things of one nature: for as a drop of water is rounde, ſo the whole water, as *Iohn de ſacro Boſco* doth proue. And ſo becauſe mans head is round, the eares incline towards the ſame figure: but the heads of other beaſts are ſomewhat long, and ſo their eares are drawne into length alſo.

Queſtion. *Why did nature giue liuing creatures eares?*

*Anſwere.* For two cauſes. Firſt, becauſe that with them they ſhould heare. Secondly, becauſe that by the eares cholerike ſuperfluitie is purged: for as the head is purged from fleugmatike ſuperfluitie

fluitie by the nose, so from cholerike by the eares.

## *Of the Mouth.*

Question. *Why hath the mouth lippes to compasse it?*

*Answer.* According vnto *Const.* because the lips doe couer and defend the teeth: for it were vnseemely that the teeth should alwaies be seene. An other answer is, that the teeth are of a cold nature, and would therefore bee easily hurt, if they were not couered with the lippes. Another morall reason is, because a man should not bee too hastie in speech.

Question. *Why hath man two eares, and two eyes, and but one mouth?*

*Answer.* Because a man should speak but little, and see and heare much. And withall, *Aristotle* doth say, that the hearing is the sence with which learning is gotten. And hee sayth, that the sight doth shew vs the difference of many things. And *Seneca* doth agree vnto this, affirming, that nature hath enuironed the tongue with a double cloister, the teeth and lips, and hath made the eares open and wide, and hath giuen vs but one mouth, to speake little, though we heare much.

Question. *Why hath a man a mouth?*

*Answer.* For many commodities. First, because the mouth is the gate and doore of the stomacke. Secondly, because the meate is chewed in the mouth, and prepared and made readie for the first dige-

digeſtion. Although *Auicen* doth hold that the firſt digeſtion is made in the mouth. Thirdly, becauſe that the aire drawne into the hollow of the mouth for the refreſhing of the heart, is made more pure and ſubtile. And for many other cauſes, which ſhal hereafter appeare.

Queſtion. *Why are the lips moueable?*

*Anſwere.* Becauſe of forming the voyce and wordes, which cannot bee perfectly done without them. For as without *a, b, c.* there is no writing, ſo without the lips no voyce can well be formed.

Queſtion. *Why doe men gape?*

*Anſwer.* The gloſſe vpon the laſt part of *Hippocrates Aphoriſmes* ſayth, that it proceedeth of weariſomnes, as when a man ſitteth among ſuch as he doth not knowe, whoſe companie he could willingly want.

Secondly, gaping is cauſed of the thicke fumes which fill the iawes, by the expulſion of the which is cauſed the ſtretching out and extenſion of the iawes, and opening of the mouth, and then a man doth gape.

Queſtion. *Why doth a man gape when he ſeeth an other man gape?*

*Anſwer.* This proceedeth of the imagination. And this is proued by a ſimilitude: for an Aſſe is *animal ſolide ſenſibile*, by reaſon of his melancholie, becauſe he doth retaine his ſuperfluitie a long time, and would neuer eate nor piſſe, vnleſſe hee ſhould heare an other piſſe. And ſo a man dooth gape, through imagination, when an other man doth gape.

# Of the Teeth.

Queſtion. *WHy doe the teeth onely, among all other bones feele with the ſenſe of feeling?*

*Anſwer.* Becauſe, as *Auicen* and *Galen* dooth ſay, they might diſcerne of heate and cold which hurt them, which the other bones need not.

Queſtion. *Why haue men more teeth then women?*

*Anſwer.* By reaſon of the abundance of heate and bloud, which is more in men then in women.

Queſtion. *Why doe the teeth growe vntill the end of our life, and not the other bones?*

*Anſwer.* Becauſe they ſhould otherwiſe be conſumed with chewing and grinding.

Queſtion. *Why doe teeth onely come againe when ſome fall, or be taken out, and other bones taken away grow no more?*

*Anſwer.* Becauſe that, according vnto *Ariſtotle*, all other bones are ingendered of the humiditie which is called radicall, and ſo they breede in the wombe of the mother: but the teeth are ingendered of nutritiue humiditie, which is renewed and increaſed from day to day.

Queſtion. *Why doe the foreteeth fall in youths and grow againe, and not the cheeke teeth?*

*Anſwer.* This proceedeth of the defect of matter and of the figure, becauſe the foreteeth are ſharpe, and the others broad. But according vnto *Ariſtotle*, there is another anſwer: that is, that it is the

the office of the foreteeth to cut the meate, and therefore they are ſharpe: and the office of the others is to chew the meate, and therefore they are broad in faſhion, which is fitteſt for that purpoſe.

Queſtion. *Why doe the foreteeth grow ſooneſt?*

*Anſwer.* Becauſe we want them ſooner in cutting, then the others in chewing.

Queſtion. *Why doe the teeth grow black in the old age of liuing creatures?*

*Anſwer.* This proceedeth of the corruption of the meate, and the corruption of fleume, with a naughtie cholerike humour.

Queſt. *Why are colts teeth yellow and of the colour of ſaffron when they be young, and waxe white when they be old?*

*Anſwer. Ariſtotle* ſayth, that a horſe hath abundance of watrie humours in him, the which in his youth are digeſted and conuerted into groſnes, but in olde age heate is diminiſhed, and the watrie humours remaine, whoſe proper colour is white.

Queſtion. *Why did nature giue liuing creatures teeth?*

*Anſwer. Ariſtotle* ſaith, 2. *de generat. animal.* to ſome to fight with and for the defence of their life, as vnto woolues and boares: vnto ſome to eate with, as vnto horſe: vnto ſome for the forming of their voyce, as vnto men, as it appeareth by the Commentator in the bookes *De animal.*

Queſtion. *Why doe horned beaſts want their vpper cheeke teeth?*

*Anſwer.* According vnto *Ariſtotle* in his booke *de animal.* hornes and teeth are cauſed of the ſelfe

ſame matter, that is, of nutrimental humiditie, and therefore the matter which paſſeth into hornes, turneth not into teeth, and therefore the vpper teeth want. And ſuch beaſts, according vnto *Ariſtotle*, cannot chew wel: whereupon for want of teeth they haue two ſtomackes by a conſequence, and ſo doe chew their meate twiſe: and they doe firſt conuey their meate into their firſt ſtomacke or belly, and then returne it from whence it came and chew it.

Queſtion. *Why are ſome beaſts brought foorth with teeth, as kids and lambes, and ſome without, as men?*

*Anſwer.* Nature dooth not want in things neceſſarie, nor abound in things ſuperfluous: and therefore becauſe theſe beaſts not long after they are fallen do need teeth, are fallen with teeth: but men are nouriſhed with the mothers dugge for a time and therefore for a time want teeth.

Queſtion. *Why haue not birds teeth?*

*Anſwer.* Becauſe the matter of teeth paſſeth into their beake, and therefore there is their digeſtion: or els it is anſwered, that although they doe not chewe with teeth, yet they chewe with the inſtruments belonging vnto them.

## *Of the Tongue.*

Queſtion. *WHy is the tongue full of pores?*

*Anſwer.* According vnto *Ariſt. 2. de anim.* becauſe the tongue is the meane whereby wee taſte, and through the mouth into the

the pores of the tongue, the taſte doth come vnto the ſence of taſting.

Otherwiſe it is anſwered, that a frothy ſpettle is ſent vnto the mouth by the tongue frō the lungs, moyſtening the meate, and making it readie for the firſt digeſtion: and therefore the tongue is full of pores, becauſe this ſpettle may haue paſſage through him.

Queſtion. *Why doth the tongue of ſuch as are ſicke of agues, iudge all things to be bitter?*

*Anſwer.* Becauſe the ſtomacke of ſuch perſons is filled with cholerike humours, and choler is very bitter, as it appeareth by the gall, and therfore this bitter fume doth infect the tongue, and ſo the tongue being full of theſe taſtes, doth iudge them bitter, although the bitternes be not in the meats, but in the tongue.

Queſtion. *Why doth the tongue water when we heare ſowre and ſharpe things named?*

*Anſwer.* Becauſe the imaginatiue vertue or power, is of greater force then the power and faculty of taſting: and when we doe imagine of any taſte, we conceiue it by the power of taſting, as by a meane, becauſe there is nothing felt by taſte, but by the meane of that ſpettle, and therefore then the tongue doth water.

Queſtion. *Why doe ſome ſtammer and ſome liſpe?*

*Anſwere.* This happeneth for many cauſes. Sometimes through the moyſtnes of the tongue and braine, as in children, which cannot ſpeake plainly, nor pronounce many letters. Sometime it happeneth by reaſon of the ſhrinking of certaine

ſinewes which are corrupted with fleume: for ſuch ſinewes there bee which goe to the tongue, the which are corrupted.

Queſtion. *Why are the tongues of Serpents and mad dogs venemous?*

*Anſwer.* Becauſe of the malignitie and fumoſitie of the venemous humour which doth predominat in them.

Queſtion. *Why is a dogs tongue apt and fit for medicine, and contrariwiſe a horſe tongue peſtiferous?*

*Anſwer.* This is by reaſon of ſome ſecret propertie, or els it may be ſayd, that the tongue of a dogge is full of many pores, and ſo doth draw and take away the viſcoſitie of the wound. Some ſay that a dogge hath by nature ſome humours in his tongue, with the which by licking he doth heale, and the contrary is in a horſe.

Queſtion. *Why is ſpettle white?*

*Anſwer.* By reaſon of the continuall mouing of the tongue, whereof heate is ingendered, which doth make white this ſuperfluitie which is ſpettle, as it is ſeene in froth of water.

Queſtion. *Why is ſpettle vnſauoury, and without taſte?*

*Anſwer.* If it had a certaine determinat taſte, then the tongue ſhould not taſte at all, but ſhould onely haue the taſte of ſpettle, and ſo could not receiue other taſtes.

Queſtion. *Why doth the ſpettle of one who is faſting, heale an impoſtume?*

*Anſwer.* Becauſe, according vnto *Auicen*, it is well digeſted and made ſubtile.

Queſtion.

Queſtion. *Why doe ſome abound more in ſpettle then other ſome?*

*Anſwer.* This doth proceede of a fleugmatike complexion, which dooth predominate in them: and therefore the Phiſitions doe ſay, that ſuch ſhould take heede of a quotidian ague, which ariſeth of the predomination of fleume. The contrary is in thoſe which ſpet little, becauſe heate dooth abound in them, which doth conſume the humiditie of ſpettle, and ſo the defect of ſpettle is a ſigne of a feuer.

Queſtion. *Why is the ſpettle of a man which is faſting, more ſubtile and white, then of one who is full?*

*Anſwer.* Becauſe that that ſpettle is without the viſcoſitie of meate, which is wont to make the ſpettle of one who is full, groſſe and thicke.

Queſtion. *From whence proceedeth the ſpettle in man?*

*Anſwer.* From the froth of the lungs, which according vnto the Phiſitions, are the ſeat of fleume.

Queſtion. *Why are ſuch beaſts which often goe together for generation, very full of ſome and froth?*

*Anſwer.* Becauſe that then the lights and the heart are in a great motion of luſt, and therefore there is ingendered in them much frothie matter.

Queſtion. *Why haue not birds ſpettle?*

*Anſwer.* Becauſe they haue very dry lungs, according vnto *Ariſtotle* in his booke *de animal.*

Queſtion. *Why doe ſuch as are called Epilepti, that is, ſuch as are ouerwhelmed, & as it were drow-*

*ned in their owne bloud, and are diſeaſed, ſauour badly and corruptly?*

*Anſwer.* The anſwer, according vnto the Phiſitions, is, becauſe the peccant matter lyeth in the head: but if he do vomite, then the matter is in the ſtomacke: but if they vrine much, then the matter is in the paſſage of the vrine: but if they begin to haue ſeede, then it is in the veſſels of the ſeed, and according vnto this the Phiſitions do purge them.

Queſtion. *Why doth the tongue looſe ſometime the vſe of ſpeaking?*

*Anſ.* The anſwer is out of *Hippoc.* that this doth happē through a palſie, or apoplexie, that is, a ſuddē effuſiō of bloud, & of a groſſe humor. And ſometimes alſo by the infection *ſpiritus animalis*, in the middle cel of the brain, which doth hinder that the ſpirit is not carried vnto the tongue: and this is *Galens* meaning, for by the expreſsing of the tongue, many actiōs of diuers paſsions are made manifeſt.

## *Of the roofe of the mouth.*

Q. *WHy are fruits, before they be ripe, of a naughtie reliſh, or bitter, and afterward ſweet?*

*Anſ.* A naughtie reliſh in taſte proceedeth of coldnes & want of heat in groſſe & thick humidity: but a ſweete taſte proceedeth of ſufficient heate. And therefore in ripe fruite the humiditie is ſubtile through the heate of the ſunne, & therefore ſuch fruits are cōmonly ſweet: but before they be ripe the humiditie is groſſe, and not ſubtile, for want of heat, & therfore then the fruits are bitter & ſowre.

Queſt. *Why be we rather delighted with ſweete taſtes, then with bitter, or any other?*

*Anſ.*

*Anſ.* Becauſe nature is delighted with ſweetnes. The reaſon is, becauſe a ſweete thing is hot and moiſt, and through his heat, it doth diſſolue ſuperfluous humidities, & by his humiditie the immũdicitie is waſhed away: but a ſharp eger taſte, by reaſon of the cold which doth predominate in it, doth bind ouer much, & prick, & offendeth the parts of the body in purging. And therefore we do not delight in that taſte, becauſe the Phiſitiõs counſel vs to eate nothing which is bitter in the ſummer, nor in a great heat: and the reaſon is, becauſe bitternes doth breed heat: but we ſhould eate bitter things in winter onely. And therefore *Ariſtotle* doth ſay, that ſweet things are gratefull vnto nature & doe greatly nouriſh.

Queſtion. *Why doth a ſowre taſte prouoke appetite rather then any other?*

*Anſwer.* Becauſe it is cold and doth coole. Now it is the nature of colde to deſire, and drawe, and therfore is cauſe of appetite. Mark that there are nine kinds of taſtes, three which proceed frõ heat, three from cold, & three frõ a temperate meane.

Q. *Why do we draw more aire, thẽ we breathe out?*

*Anſ. Ariſtotle* and *Albertus* in his booke *de motu cordis* do anſwer, that much ayre is drawne in, & is turned into a nutriment, & with the vitall ſpirits is contained in the lungs. And therfore a beaſt is not ſuffocated ſo long as he receiueth ayre with the lũgs, in which ſome part of the aire remaineth alſo.

Queſtion. *Why doth the aire ſeeme to be expelled and put foorth, ſeeing that indeede the aire is inuiſible by reaſon of his raritie and thinnes?*

*Anſwer.* Becauſe that the ayre which is receiued into vs, is mingled with vapors and fumoſities

of the heart, by reaſon whereof it is made thicke and ſo is ſeene. And this is proued by experience, becauſe that in winter wee ſee our breath, becauſe the coldnes of the ayre dooth binde the breath mixed with fumoſities, and ſo it is thickened and made groſſe, and by a conſequence it is ſeene.

Queſtion. *VVhy haue ſome men a ſtinking breath?*

*Anſwer.* The anſwere is, according to the Phiſitions, becauſe there doth ariſe euill fumes from the ſtomacke: and ſometime it proceedeth of the corruption of the ſpirituall parts of the body, as of the lungs. And the breath of leapers is ſo infected, that it doth poyſon the birds which are neere vnto them, becauſe their inwarde parts are very corrupt, as it appeareth by *Conſt. defin.* becauſe that leproſie is a nouriſhment of all the parts of the bodie, together with the corrupting of them: and it dooth begin in the bloud, and end in the members of the body.

Queſtion. *VVhy be leapers hoarſe?*

*Anſwer.* Becauſe that in them the inſtruments vocall are corrupted, that is the lights.

Queſtion. *Why doe men become hoarſe?*

*Anſwer.* Becauſe of a rheume deſcēding from the braine, filling the conduites of the lights: or ſomtimes through ſome impoſtumes in the throte or rheume gathered in the necke.

Queſtion. *Why haue all the femall of all liuing creatures the ſhrilleſt voyces, a cowe onely excepted, and a woman ſhriller then a man and ſmaller?*

*Anſwer.* According vnto *Ariſtotle*, by reaſon of the compoſition of the vaines, and vocall arte-

ries,

ries, that is, where the ayre doth enter in, by which vaines and arteries the voyce is formed: as it appeareth by a similitude, becauſe a ſmall pipe dooth ſound ſhriller then a great. And ſo alſo in women, becauſe the paſſage where the voyce is formed, is made narrow and ſtrait, by reaſon of cold, becauſe it is the nature of colde to binde: but in men that paſſage is open and wider through heate, becauſe it is the propertie of heate to open and diſſolue. Alſo it proceedeth in women through the moyſtnes of the lungs and weakenes of heate. Young men and diſeaſed men haue ſharpe and ſhrill voyces for the ſame cauſe. And that is the naturall cauſe why a man-child at his birth time dooth crie *a, i,* which is a bigger ſound, & the femall *e,* which is a ſlenderer ſound, as it pleaſeth *Laberintus,* whē he ſayth, *Maſculus a profert.*

Queſtion. *Why doth the voyce chaunge in men and women, in men at 14. in women at 12. in men, when they begin to yeeld ſeede, in women, when their breaſts begin to grow, as Ariſtotle dooth ſay, lib. de animal.*

*Anſwer.* Becauſe that then, ſayth *Ariſtotle,* the beginning of the voyce is ſlackened and looſed: and he proueth this by a ſimilitude of a ſtring of an inſtrument let downe or looſed, which giueth a greater ſound. And he proueth it another way, becauſe that beaſts which are gelded, as Capons, Eunuches, and gelded men, haue ſofter and ſlenderer voyces then others, by reaſon they want ſtones.

Queſtion. *Why doe men become hoarſe, by the looking of a woolfe?*

*Anſwer.*

*Anſwer.* The anſwer, according vnto *Ariſtotle* is, becauſe a wolfe is a very cold beaſt in the brain, and thereupon hath a very beauie head. If then the ſpirit of the ſight or beames be directed & goe towards the wolfe, it doth draw ſome coldnes from him to the breaſt, and then of that coldnes the breaſt is ſtraightened, where the inſtruments are, by which the voyce is formed: becauſe a wolfe can not ſend foorth any other fumoſities, and they are breathed out into the ayre, that ayre next vnto him is infected, and the next aire by that aire, and ſo another aire, vntill it come vnto the man: then that ayre being infected, is drawne in by man, and ſo doth make him hoarſe, by cloſing the vocall arterie or windpipe. And it hath been alreadie ſayd that a woolfe is a very rauenous and deuouring beaſt, and doth eate as much at once as will ſerue him for three dayes, and therefore by opening his mouth doth caſt foorth rawe and groſſe humours vndigeſted, by the which the next ayre vnto him is infected, and ſo the next vnto it, vntill it come vnto the looker on, and ſo dooth infect like the Baſiliſque, which dooth caſt foorth venemous ayres, which infect men by the eyes.

Queſtion. *Why is not a wolfe hoarſe when a man doth looke on him?*

*Anſwer.* Becauſe a man is not ſo cold as a wolfe, nor of ſo malignant a qualitie. And for the like reaſon this probleme is moued.

Queſton. *Why doth a man which is ſlaine, bleed when he is ſeene of him which killed him?*

*Anſwer.* This proceedeth of a diuine cauſe, and not of a naturall, becauſe his bloud dooth call for

reuenge

reuenge againſt the murtherer. But if there be any naturall cauſe of it, this is it: The committer of this wicked fact calling it to minde, is verie ſorie for it and repenteth him of it, and is in anguiſh of mind, and in a great heat, through the ſtrong imagination which he hath conceiued, and by that meanes all his ſpirits doe ſtirre and boyle and repaire vnto the inſtruments of the ſight, and ſo goe out by the beames of the ſight of the eies vnto the wounds which are made, the which if they bee freſh, doe preſently fall a bleeding. Secondly, this is done by the helpe of the ayre which is breathed in, the which being drawne from the wound, cauſeth it to bleed.

Queſtion. *Why doe ſmall birds ſing more and lowder then great ones, as it appeareth in the Larke and Nightingale?*

*Anſ.* Becauſe the ſpirits of ſmall birds is lighter and greater then the ſpirits of great birds, & therefore follow eaſily any deſire, & ſo do ſing very oft.

Queſtion. *Why doe the male ſing more then the female, as it appeareth in all liuing things?*

*Anſwer.* It proceedeth from the deſire of carnall copulation, becauſe that then the ſpirits are moued throughout all the body with the foreſayd appetite and deſire. And ſpeaking generally, the females are colder then the males.

Queſtion. *Why doe Bees, Waſpes, Flies, and Locuſts, and many other ſuch like beaſts, make a noyſe, ſeeing they haue no lungs nor inſtrumēts of the voyce?*

*Anſwer.* According vnto *Ariſtotle*, there is in them a certaine ſmall skinne, againſt the which when the ayre doth ſtrike, it cauſeth that ſound, &

therefore

therefore there is a ſtrange ſound.

Queſtion. *Why doe not fiſh make a ſound?*

*Anſwer.* Becauſe that according vnto *Ariſtotle*, they haue no lights, but only gils, nor yet heart, & therefore they need not the drawing in of ayre, and by a conſequence they make no noyſe: becauſe that as *Ariſtotle* dooth ſay, a voyce is a percuſsion of the ayre which is drawne.

## *Of the necke.*

Queſtion. *WHy hath a liuing creature a neck?*

*Anſwer.* Becauſe the necke is the ſupporter of the head, as *Ariſtotle* doth teach: and therefore the necke is the middle betwixt the head and the body, to the intent that by it and by his ſinewes, as by certaine meanes and wayes, motion and ſence of the body might bee conueyed through out all the bodie, and that by the meanes of the necke, as it were by a diſtance, the heart which is very hot might bee ſeparated from the braine.

Queſtion. *Why doe ſome beaſts want a necke, as Serpents, fiſhes?*

*Anſwer.* Becauſe ſuch beaſts want a heart, and therefore they doe not want that diſtance which wee haue ſpoken of: or els wee anſwere, that they haue a necke in ſome inward part of them, but it is not diſtinguiſhed from the heart and the head.

Queſtion. *Why is the necke full of bones and ioynts?*

*Anſwere.* Becauſe it may beare and ſuſtaine the

the head the ſtronger. And alſo becauſe the backe bone is ioyned to the braine in the neck, and from thence it receiueth marrowe, which is of the ſame ſubſtance with the braine.

Queſtion. *Why haue ſome beaſts long neckes, as Cranes, Storkes, and ſuch like?*

*Anſwer.* Becauſe ſuch beaſts doe ſeeke their liuing in the bottome of the water, and therefore doe want ſuch neckes. And ſome beaſts haue ſhort neckes, as Sparrow-hawkes, becauſe ſuch are rauenous beaſts, and therefore for ſtrength want ſuch ſhort neckes: as it dooth appeare in an oxe, which hath a ſhort necke, and is therefore ſtrong.

Queſtion. *Why is the necke hollowe, and eſpecially before about the tongue?*

*Anſwer.* Becauſe there be two paſſages, whereof the one dooth carry the meate vnto the nutritiue inſtruments, as to the ſtomacke and liuer, and is called of the Greekes *Iſophagus*: the other is the windpipe.

Queſtion. *VVhy is the arterie made like rings and circles?*

*Anſwer.* The better to bow, and to giue a good ſounding againe.

Queſtion. *VVhy dooth a chicken moue a great ſpace after his head is off, and a man beheaded neuer ſtirreth?*

*Anſwer.* Becauſe a chicken and ſuch like, haue ſtraite ſinewes, and therefore the ſpirit of mouing continueth long after the head is off: but men and other beaſtes haue long and large ſinewes and vaines, & therefore the motiue ſpirits doth quickly

ly depart from them, and by a consequent cannot moue their bodies.

## *Of the shoulders and armes.*

Question. *WHy hath a man shoulders and armes?*

*Answer.* To giue and carry burdens, according vnto *Aristotle.*

Question. *Why are his armes round?*

*Answer.* For the swifter and speedier worke, because that that figure is fit to moue.

Question. *Why are the armes thicke?*

*Answer.* Because they should be strong to lift and beare burdens, to thrust, and giue a strong blow: so their bones are thicke, because they containe much marrow, for feare least they should bee easily corrupted and marred: but marrow cannot so well be contained in small bones as in great.

Question. *Why doe such as are diseased and in griefe, vncouer and couer their armes, and such also as are in an agonie?*

*Answer.* Because such are neere vnto death, and it is a signe of death, by reason of great griefe which causeth that vncouering, as *Hippocrat.* doth teach, *lib. prognost.*

Question. *Why doe the armes become small and slender in some sicknes, as in mad men, and such as are sicke of the dropsie?*

*Answer.* Because all the parts of the body doe suffer the one with the other, and therefore one member being in griefe, all the humours doe concurre

curre therein the foresayd griefes. For when the head dooth ake, all the humours of the armes doe runne to the head, and therefore the armes become small and slender, because they want their proper nouriture.

Question. *Why haue brute beasts no armes?*

*Answer.* Their forefeete are in stead of armes, & in their place. Or els we may answer more fitly, because all beasts haue some partes for their defence, and to fight with, as the Woolfe the teeth, the Cowe hornes, a Horse the hinder feete, birds the beake and winges: but onely man hath his armes.

## *Of the hands.*

Question. *Why hath a man hands, and an ape also which is like vnto a man?*

*Answer.* The hand is an instrument which a man dooth especially want, because many things are done by the hands, and not by any other part, as *Aristotle* doth teach.

Question. *Why are some men ambidexters, that is, vse the left hand as well as the right?*

*Answere.* By reason of the great heate of the heart, and for the hot blowing of the same, and that maketh a man as nimble of the left hand as in the right: and without doubt such are of a good complexion.

Question. *Why are not women ambidexters as well as men, as Hippocrates saith, 6. lt. part. Aphoris.*

*Answer.* Because, as *Galen* sayth, a woman in health

health which is moſt hot, is colder then the coldeſt man in health: I ſay in health, for if ſhe haue an ague, ſhe is accidentally hotter then a man.

Queſtion. *VVhy are the fingers full of ioynts?*

*Anſwer.* To be the more fit and apt to receiue, and to keepe the thing receiued.

Queſtion. *VVhy hath euery finger three ioynts, and the thumbe but two?*

*Anſwer.* The thumbe hath three, but the third is ioyned vnto the arme, and therfore is ſtronger then the other fingers, and is bigger in ſtrength, ſeeing he is alſo in quantitie, and is called *pollex a polleo*, that is, to excell in ſtrength.

Queſtion. *VVhy are the fingers of the right hand more nimble, then the fingers of the left, as Aegidius ſaith?*

*Anſwer.* It proceedeth of the heate which doth predominate in thoſe parts, which cauſeth greater agilitie.

Queſtion. *VVhy are the fingers thicker before meate, then after, as Albertus ſaith.*

*Anſwer.* According vnto the Phiſitions, becauſe a man which is faſting is full of bad humors, and diuers fumoſities, which puffe vp the parts of the body, and the fingers alſo: but when thoſe humors are expulſed through meate, the fingers become more ſlender. And for the ſame reaſon, a man which is faſting is heauier then when he hath meate in his belly, as it is moſt plaine in faſters. Another reaſon may be giuen, that is, becauſe that after meate, the heat departeth from the outward parts of the body vnto the inward, to helpe digeſtion, and therefore the outward and externall

parts

parts become ſlender: but after the digeſtion is made, the bloud returneth againe to the exteriour parts, and then they become great againe.

Queſtion. *Why are ſome men left handed?*

*Anſwer.* Becauſe the heart ſendeth not heate vnto the right ſide, but more vnto the left, & dooth alſo worke a ſlendernes and ſubtiltie in the left ſide.

## *Of the nayles.*

Queſtion. *FRom whence doe the nayles proceede?*

*Anſwer.* Of fumoſities and humors which are reſolued, and doe goe into the extremities of the fingers, and there are dried through the power of the externall ayre, and brought to the hardnes of a horne.

Queſtion. *Why doe the nayles of old men growe blacke and pale?*

*Anſwer.* Becauſe the heate of their heart decayeth, the which decaying, their beautie doth decay alſo.

Queſtion. *Why are men iudged to bee of a good or euill complexion, by the diſpoſition of their nayles?*

*Anſwer.* Becauſe they giue witnes of the goodnes or badnes of the heart, and therefore of the complexion: for if they be ſomewhat red, they betoken choler well tempered: but if they be inclining with red ſomewhat to blacknes, they betoken a ſanguine complexion: but if they be yellowiſh or blacke, they ſignifie melancholy.

Queſtion. *Why doe white ſpots appeare in the nayles?*

*Anſwer.* Through the mixture of fleume with the nutriment.

## *Of the breaſt.*

Queſtion. WHy *is the breaſt hollow?*

*Anſwer.* Becauſe there is the ſeate of the ſpirituall members, which are moſt noble, as the heart and lights, and therefore becauſe theſe might bee kept from hurt, it was neceſſarie that the breaſt ſhould be hollow.

Queſtion. *Why hath a man the broadeſt breaſt of all liuing creatures?*

*Anſwer.* Becauſe the ſpirits of man are weake and ſubtile, and therefore doe require a ſpacious place, wherein they may bee contained, as the breaſt is.

Queſtion. *Why are the breaſts of birds round?*

*Anſwer.* Becauſe they bee in continuall motion, and that figure is fitteſt for motion, as *Ariſtotle* doth ſay, 4. *Phiſick.*

Queſtion. *Why doe we draw thoſe things which we loue vnto our breaſt?*

*Anſwer.* Becauſe the firſt and chiefeſt part of the heart is vnder the breaſt, and therefore that which the heart dooth loue wee doe draw to the breaſt, by reaſon of the neighbourhood it hath with the heart, ſo applying the thing loued vnto the louer.

Queſtion. *Why haue women narrower breaſts*

*then*

*then men?*

*Answer.* Because there is heate in men, which doth naturally moue to the vppermost part of thē, making those parts great and large. And therefore a great breast is a token of courage, as *Aristotle* doth say, declaring this to be true by the Lion and the Bull: but in women cold dooth predominate, which naturally doth tend downward. And therefore *Aristotle* dooth say, that women doe oft fall vpon their taile, because those partes behinde are grosse and heauy, by reason of the cold descending thither: but a man dooth commonly fall on his breast, by reason of his greatnes and thicknes.

## *Of the paps and dugs.*

Question. *Why are the pappes placed vpon the breast?*

*Answer.* Because the breast is the seate of the heart which is most hot, and therefore there the pappes doe growe, to the end that the flowers being conueied thither, as being neere vnto the heat of the heart, should the sooner bee digested and perfected, and conuerted into the matter and substance of milke.

Question. *Why are the pappes below the breasts in other beasts, and aboue the breast in women?*

*Answer.* Because a woman hath two legges only, and therefore if her dugges should bee belowe her breast, they would hinder her going: but other beasts haue foure feet, and therefore they are not hindered in their going.

Question. *Why haue not men as great breasts or paps as women?*

*Answere.* Because a man hath no monethly tearmes, and therfore no vessell deputed for them. And yet *Aristotle* dooth say, that men haue small paps and women little small stones.

Question. *Which pappes are best for children to sucke, great ones or small ones, or the meane between both?*

*Answer.* In the great ones the heate is dispersed, and there is no good digestion of the milke: but in small ones the power and force is strong, because a vertue vnited is strongest, and by a consequent there is a good working and digesting of the milke: and therefore the small ones are better then the great ones: but yet the meane ones are the best of all, because that euery meane is best.

Question. *Why doe the pappes of young women begin to grow great about 13. or 14. yeares of age, as Albertus doth say?*

*Answer.* Because that then her tearmes begin to haue course and to increase: and as *Aristotle* doth say, mans seede and womens flowers doe begin to increase at one age.

Question. *Why doe the pappes of such women as cast their child, waxe soft, as Hippocr. saith, 2. part. Aphoris.*

*Answer.* Because that there the flowers haue no course to the teates, by the which the yong one is nourished, and therefore they waxe soft.

Question. *Why hath a woman that is with child with a boy, the right pap harder then the left?*

*Answer.*

*Answer.* Because the male-childe is conceiued in the right side of the mother, as *Hippocrat.* sayth, and therefore the flowers doe runne to the right pap and make it hard.

Question. *VVhy doth it signifie weakenes in the child, when the milke doth drop out of the pappes before the woman be deliuered?*

*Answer.* According vnto *Aristotle*, because the milke is the proper nouriture of the childe in the wombe of the mother, and therefore if the milke runne out it is a token that the childe is not nouriſhed, and therefore is weake.

Question. *VVhy doth the hardnes of the pappes betoken the health of the child in the wombe?*

*Answer.* Because the flowers are conuerted into milke, and that milke doth sufficiently nouriſh the child, and thereby his strength is signified.

Question. *VVhy hath a woman but two pappes, and some brute beasts tenne, or more?*

*Answer.* Because that for the most part a woman hath but one child either boy or wench, and therefore one pap is sufficient or two: but beasts haue many young ones, and therefore so many teates.

Question. *VVhy be womens pappes hard when they be with child, and soft at other times?*

*Answer.* They swell then and are puffed vp, because that much moisture which proceedeth from their flowers dooth runne vnto the pappes, which at other seasons doe remaine in the matrix or wombe, and is expelled by the place deputed to that end.

Question. *By what meanes doth the milke of the*

*pappes come vnto the matrix or wombe?*

*Answer.* According vnto *Hippocrates*, because there is a certaine knitting and coupling of the pappes with the wombe, and there are certaine vaines which the Midwiues doe cut at the time of the birth of a child, and by those vaines the milke doth flowe vnto the nauell of the children, and so they receiue nouriture by the nauell. Some say, that the childe in the wombe is nourished at the mouth: but that is false, because that so he should auoyde excrements also: but that is false, because that that is not seene where.

Question. *VVhy is it the signe of a male-child in the wombe, when the milke which runneth out of the womans breasts is thicke, and not much, and of a female when it is thinne?*

*Answer.* Because that a woman which goeth with a boy hath great heat in her, which doth perfect the milke, and make it thicke: but such as goe with a wench haue not so much heate, and therefore the milke is vndigested and vnperfited, and waterie and thinne, and will swimme aboue water if it be put into it.

Question. *VVhy is the milke white, seeing the flowers are red, which it is ingendred of.*

*Answer.* Because that bloud well purged and concocted, becommeth white, as it appeareth in flesh, whose proper colour is red, and being well boyled is white. Another answer is, because that euery humour which is ingendred in such a part of the body, is made like vnto that part in colour where it is ingendred, as neere as it can: but because the flesh of the pappes is white, therefore the

humour

humour of milke is white.

Queſtion. *VVhy doth a Cow giue milke more abundantly then other beaſts?*

*Anſwer.* Becauſe a Cow is a great eating beaſt: and where there is much monthly ſuperfluitie ingendred, there is much milk, becauſe it is nothing els but that bloud purged and tried: and becauſe a Cow hath much of this monthly bloud ſhe hath much milke.

Queſtion. *VVhy is not milke holeſome, as Hippocrates ſaith, 2. part. Aphoriſ.*

*Anſwer.* According vnto the opinion of *Galen*, for diuers reaſons. Firſt, becauſe it dooth curde in the ſtomacke, whereof an euill breath is bred. But to this *Hippocrates* giueth a remedie, ſaying: If the third part of it bee mingled with running water, then it is not hurtfull. Another reaſon is, becauſe that ſometimes the milke doth waxe ſowre in the ſtomack, and boyle till it be dry, whereof euill humours are bred, which doe infect the breath.

Queſtion. *Why is milke naught for ſuch as haue the head-ach?*

*Anſwer.* Becauſe milke is eaſily conuerted into great fumoſities, and hath much terreſtriall ſubſtance in it, the which fumoſities aſcending, dooth cauſe the head to ake.

Queſtion. *Why is milke a fit nutriment for children and infants?*

*Anſwer.* Becauſe it is their naturall and vſuall foode, and becauſe they were nouriſhed with the ſame in the wombe of the mother, it is fit for them.

Queſtion. *VVhy are white meates made of a*

*new melch Cow good?*

*Answer.* Becauſe the milke is at that time very ſpongie, and dooth expell many fumoſities, and doth as it were purge at that time.

Queſtion. *Why is the milke naught for the child, if the woman doe vſe carnall copulation?*

*Answer.* Becauſe that in the time of carnall copulation, the ſubtileſt and beſt part of the milke goeth to the veſſels of the ſeede, and vnto the wombe, and the worſt remaineth in the pappes, which doth hurt the child.

Queſtion. *Why is the milke of browne women better, then of white women?*

*Answer.* Becauſe that browne women are hotter then others, and becauſe the heate doth purge the milke ſufficiently, and ſo the milke is the better.

Queſtion. *Why doe the Phiſitions forbid vs to eate milke and fiſh at the ſame meale?*

*Answer.* Becauſe they doe diſpoſe vs to a leaproſie, and becauſe they are both fleugmatike.

Queſtion. *Why haue not birds milke and paps?*

*Answer.* Becauſe pappes would hinder their flying: and fiſh alſo haue neither paps nor milke, as *Ariſtotle* doth ſay: but in fiſhes the female doth caſt many egges, vpon which the male doth touch with a ſmall gut, which cauſeth their kind to be infinit in ſucceſsion.

## *Of backes.*

Queſtion. *WHy haue beaſts backes?*

*Answer.* According vnto *Ariſtotle*,

*riſtotle*, for three cauſes. Firſt, becauſe the backe ſhould be the way & meane of the ſinewes, which are extended and ſpred throughout all the bodie from the back bone, as it appeareth in ſuch as are hanged, becauſe that when they are torne in peeces, or without fleſh, the ſinewes hang whole in the chine or backe bone. The ſecond, becauſe it ſhould be a garde and defence for the ſoft parts of the body, as of the ſtomacke, liuer, lights, and ſuch like. The third, becauſe it ſhould bee the foundation of all the bones, becauſe wee ſee other bones, as the ribbes, faſtened in the backe bone.

Queſtion. *Why hath a man aboue all creatures a broad backe, which he can lie vpon, which no beaſt can doe?*

*Anſ.* Becauſe a broad back doth anſwer a broad breaſt. If therefore a man ſhould haue a ſharpe backe like vnto other beaſts, that would bee of an vnſeemely ſhape, and therefore it is requiſite that he haue a broad backe.

Queſtion. *Why hath a man which lieth on his backe horrible viſions?*

*Anſwer.* Becauſe then the paſſage or ſinewe of the fantaſie is open, which is in the forepart of the braine, and ſo the fantaſie is deſtroyed, and then thoſe viſions followe. Another reaſon is, becauſe that when a man dooth lye on his backe, the humours are diſturbed, and moued vpward where the fantaſie is, which is ſo by that meanes diſturbed.

Queſtion. *Why is it naught to lie on the backe?*

*Anſwer.* Becauſe, as the Phiſitions do ſay, that doth diſpoſe a man to a leproſie, madnes, and to

an

an *Incubus*. Where you may note, that *Mania* or madnes is the hurt or disturbāce of the forepart of the braine, with a taking away or depriuation of the imagination: but *Incubus*, that is, the nightmare, is a pasion of the heart, when a man dooth thinke himselfe to bee strangled in his sleepe, and somewhat lie heauie vpon his stomacke, which he would pūt off.

Question. *VVhy hath the backe bone manie ioynts & knuckles, called Spondylia by the Phisitions?*

*Answer*. For the mouing of the backe, and bowing of him, without the which ioynts that could not be done. And therefore they say amisse which say that Elephants haue no such ioynts: for without them he could not moue.

Question. *Why doe fish dye presently when their backe bone is burst?*

*Answer*. Because that in fish the backe bone is in steede of the heart. Now the heart is the first thing which dooth liue, and the last thing which doth dye, as it appeareth in the book *de longit. & breuit. vitæ*, and therefore when that bone is broken, fish can liue no longer.

## *Of the marrow.*

Question. *WHy doth a man dye quickly after the marrow is hurt or perished?*

*Answer*. Because the marrowe doth proceede from the braine, which is a principall part of man, as it appeareth in two reasons. First, because the marrow is white like vnto the braine. Thē, because they

they haue a ſmall skin or rinde, which that which is called *Nucha* hath not, which dooth ſomewhat differ from the marrow, becauſe that *Nucha* hath two couerings like the braine, called *Pia mater, & Dura mater.*

## *Of the Piles or fluxe of bloud in the fundament.*

Queſtion. *WHy haue ſome men the piles?*

*Anſwer.* Becauſe they are melancholike, the which melancholy firſt paſſeth to the ſpleene, which is the proper ſeate of melancholy, and there cannot bee retayned through abundance of bloud: and therefore from thence it is carried to the backe bone, where there are certaine vaines which haue their end in the back and in the necke. And when thoſe vaines are very full of melancholy bloud, then the waies & conduits of nature are opened, and that bloud iſſueth out once a moneth like a womans tearmes or flowers. And thoſe men which haue this courſe of bloud, are kept from many infirmities, as the dropſie, plague, and ſuch like.

Queſtion. *Why are the Iewes ſubiect vnto this diſeaſe very much?*

*Anſ.* The Diuines do ſay, becauſe they cried at the death of Chriſt, *Let his bloud fall vpon vs and our children.* And therefore it is ſayd in the Pſalm, *Percuſſit eos Deus in poſteriora dorſi.* Another reaſon is, becauſe the Iewes do eate much fleugmatike & cold meats, which doth breed melãcholy bloud, which is purged by this fluxe of bloud. Another reaſon is, becauſe mouing doth cauſe heat, & heat dige-

digeſtion, as 4. *Meteor.* but the Iewes doe not moue nor labour, nor conuerſe with men. Alſo they liue in great feare, leſt we ſhould reuenge the death of our Sauiour, which doth alſo breede a coldnes in them, which dooth hinder digeſtion, which dooth breede much melancholy bloud in them, which is by this meanes purged.

## *Of the heart.*

Queſtion. *WHy are the heart and the lungs called, liuely parts of the body, in Latine* Spiritalia membra?

*Anſwer.* From this word *ſpiritus*, which ſignifieth breath, life, or ſoule, and becauſe the vitall ſpirits are ingendred in the heart: but that is no good anſwer, for ſo the liuer and the braine might bee ſo called, which is falſe: becauſe the liuer is a part which giueth nouriture, and the braine ſence and life. And yet the conſequence is cleere, becauſe the vitall ſpirits are ingendered in the liuer, and the ſenſible or animall ſpirits in the braine. And therefore the anſwere is, becauſe that in the heart and in the lungs breath and ayre is receiued, by which we liue.

Queſtion. *VVhy are the lungs thinne and ſpungie, light and full of ſmall holes?*

*Anſwer.* Becauſe the ayre might be the better receiued in them, for the cooling of the heart, and expelling of ſuperfluous humours, becauſe the lungs are the fanne of the heart. And as a paire of bellowes is puffed vp by taking in of the ayre, and

ſhrinketh

ſhrinketh by blowing out the ayre: ſo likewiſe the lights do draw aire when they coole the heart and caſt it out, leaſt through too much heate the heart ſhould be ſuffocated.

Queſtion. *VVhy is the fleſh of the lungs white?*

*Anſwer.* Becauſe they bee in continuall motion.

Queſtion. *VVhy haue thoſe beaſts onely lungs which haue hearts?*

*Anſwer.* Becauſe the lungs be no part for themſelues, but for another, that is, for the heart: and therefore it were ſuperfluous for thoſe beaſts to haue lungs which haue no heart: but nature doth neuer want in things neceſſary, nor abound in ſuperfluities.

Queſtion. *Why doe ſuch beaſts which haue no lungs want a bladder?*

*Anſwer.* Becauſe ſuch drinke no water, to the end to make their meate to boile, or to helpe digeſtion, but onely for the tempering of their meate, and therefore they want a bladder and vrine, as it appeareth in ſuch birds as doe not drinke at all, as the Falcon, Sparrow-hawke.

Queſtion. *Why is the heart in the middeſt of the bodie?*

*Anſwer.* Becauſe it ſhould impart life vnto all the parts of the bodie: and therefore is compared vnto the Sunne, which is placed in the middle of the planets, to powre light vnto them all. And therefore the Pythagorians calling the Heauen a great liuing creature, ſay, that the Sunne is the heart of him.

Queſtion. *VVhy onely in man is the heart placed*

*ced in the left side?*

*Answer.* To the end that the heate of the heart should mitigate the coldnes of the spleene: for the spleene is the seate of melancholy, which is seated in the left side likewise.

Q. *Why is the heart first ingendred? for according vnto Aristotle, the heart doth first liue and last dye.*

*Answer.* Because, as *Aristotle* sayth, *de iuuent. & senect.* the heart is the beginning and origine of life, & of all the parts of the body, and without him no part can liue. Note, according vnto the Philosophers, that of the seede retayned in the matrix or wombe, there is first ingendred a certaine little small skin, which doth compasse the seede, whereof first the heart is made of the purest bloud, then of a bloud not so pure, the liuer, and of a thick and cold bloud the marrow and the braine.

Question. *Why are such beasts bold which haue but a little heart, as the lyon?*

*Answer.* Because that in a little heart the heate is well vnited and vehement, and the bloud touching him dooth quickly heate him, and is speedilie carried vnto the other parts of the body, which doth giue courage and boldnes.

Question. *Why are such beasts as haue a great heart very fearfull, as the Hare?*

*Answer.* Because the heate is disperse'd in such a one, and is not able to heate the bloud which commeth to him, and so feare is bred.

Question. *Why is the heart continually moued?*

*Answer.* According vnto *Arist. de motu cordis*, and *Galen*, because that in him there is bred a certaine spirite which is more subtile then the ayre,

which

which by reason of his great thinnes and rarefaction, dooth seeke a larger space, filling the hollowe roome of the heart, whereof the dilating and opening of the heart dooth follow. And because the heart is earthly, that thrusting and mouing ceassing, his partes are at rest, and tend downwards. And *Galen* giueth an experiment of an acorne, the which if he be put into the fire, the heate doth dissolue his humiditie into smoake, which is thinner and greater then the humiditie, and therefore doth occupie a greater place, and so cannot abide in the rinde, but dooth puffe it vp, and cause it to fall into the fire. The like is of the heart: and therfore note that the heart of a liuing creature is three square after a sort, and hath the least part towards the left side, and the greatest towards the right, and doth alwaies open and shut in the least part, and by that meanes is in continuall mouing. The first mouing is called of the Phisitions *Diastole*, that is, the extending of the breast or heart. The second, *Systole*, that is, the shutting of the heart: and of these two mouings all the mouings of the bodie doe proceede, and the mouing of the pulse which the Phisitions doe feele.

Question. *Why are great beasts leane?*

*Answer.* Because the naturall heate proceeding from the heart, doth consume the waterish humiditie, which should be conuerted into fat. And for the most part women are fatter then men, because they haue much humiditie in them, and haue a moyster heart then men.

Question. *Why is the flesh of the heart so compact and thicke together?*

*Answer.*

*Answer.* Because that in a thicke compacted substance, heate is strongly receiued and vnited, as it appeareth in other things. And because the hart with his heate should moderate the coldnes of the braine, it is made of that fast flesh apt to keepe a strong heate.

Question. *VVhy is the heart the hotteſt part in all liuing creatures?*

*Answer* Because it is so compacted, it receiueth heate best, and because it should mitigate the coldnes of the braine, as is sayd.

Question. *VVhy is the heart the beginning of life?*

*Answer.* Because that in him the vitall spirit is bred, which is the seate of life. And therefore according vnto the opinion of *August. de different. spirit. & anima.* the heart hath two bellies or receptacles, that is, the right and the left: the right hath more bloud then spirit, the which spirit is ingendred to giue life, and to viuificat all the body.

Question. *VVhy is the heart round, and of the figure of a pyramide, long and sharpe?*

*Answer.* The round figure hath no angles, and therefore the heart is round, for feare least any noysome and hurtfull matter should bee kept and retained in him. And also, as *Aristotle* dooth affirme, because the round figure is fitteſt for motion.

Question. *Why is the bloud principally in the heart aboue all other parts?*

*Answer.* Because the bloud is in the heart as in his proper place, or in his efficient place, which some doe attribute vnto the liuer. And thereupon

the

the heart dooth not receiue bloud of any other part, but other parts of him.

Queſtion. *VVhy doe ſome beaſts want a heart?*

*Anſwer.* Although they haue no heart, yet they haue ſomwhat which doth anſwer vnto the heart, as it dooth appeare in fiſh, and eeles, which haue the backe bone in ſteed of the heart.

Queſtion. *Why doth the heart beate and liue in ſome beaſts when the head is off, as it appeareth in birds and in hennes?*

*Anſwer.* Becauſe the vitall ſpirits doe remaine lõgeſt in the heart, becauſe the heart is that which is firſt aliue and laſt dead, as *Ariſtotle* doth ſay, and therefore the heart dooth beate more then other parts.

Queſtion. *Why do all beaſts which want a heart, or ſomewhat proportionable vnto it, want bloud alſo, as it appeareth in flyes?*

*Anſ.* The heart is the beginning of bloud, and therefore the cauſe fayling the effect doth fayle.

Queſton. *Why is the pulſe of the heart more certainly iudged in the right ſide, then in the left?*

*Anſwer.* Becauſe the heat of the heart is more liuely there then in the other ſide, and therefore it is better felt there, then in the other ſide.

Queſtion. *Why doth the heate of the heart faile ſometimes on a ſudden, as in thoſe which haue the falling ſickneſs?*

*Anſwer.* This dooth proceede according vnto *Conſtant* through the defect of the hart it ſelf, and of ſmall skinnes with the which it is couered, the which being infected or corrupted, the heart fayleth on a ſudden: and ſometime it doth happen by

reaſon of the parts next adioyning. And therefore when any venemous humour doth goe out of the mouth of the ſtomacke, that dooth hurt the heart, and the parts adioyning, the which doth alſo cauſe this fainting. Note according vnto *Ariſtotle*, that the diſpoſition of the heart is knowne by the pulſe of the heart, becauſe a ſwift great beating pulſe, doth giue witnes of the heate of the heart and of a good complexion. A ſlow and weake pulſe dooth betoken the coldnes of the heart and an euil complexion. And therfore a woman which is in health hath a ſlower and weaker pulſe then a man, as it ſhall appeare hereafter.

## *Of the ſtomacke.*

Queſtion. *Why is the ſtomacke large and wide?*

*Anſwer.* Becauſe that in the ſtomacke the meate is firſt concocted and digeſted, as it were in a pot, to the end that that which is pure ſhould be ſeparated from that which is impure, as *Ariſtotle* ſayth: and therefore according vnto the quantitie of meate the ſtomacke is inlarged.

Queſtion. *Why is the ſtomacke round?*

*Anſwer.* Becauſe that if it had angles and corners, as *Conſt.* ſayth, the meate would remaine in them, and a man ſhould neuer want agues: the which humours neuertheleſſe are lifted vp and conſumed, and are not hidden in thoſe corners, by reaſon of the roundnes of the ſtomacke.

Queſtion. *Why is the ſtomacke full of ſinewes*

*and*

*and feeling?*

*Answer.* As *Aristotle* dooth say, because the sinewes can bee extended and inlarged, and so the stomacke is when it is full, and when it is hungrie it is drawne together, and therefore nature hath prouided those sinewes.

Question. *Why doth the stomacke digest?*

*Answer.* By reason of the heate which is in him, the which heate commeth from the parts adioyning, that is, the liuer and the heart. For wee see that in metals the heate of the fire dooth take away the rust and drosse from the yron, and siluer from tinne, and gold from copper: and so by digestion the pure is separated from the impure. And that digestion is of foure sorts, according vnto the Phisitions.

Question. *Why is the stomacke ioyned vnto the liuer?*

*Answer.* Because, sayth *Const.* the liuer is very hot, and with his heate doth helpe digestion, and doth compasse the stomacke.

Question. *Why be wee commonly colder after dinner then before?*

*Answer.* Because that then all the heate goeth to the stomacke to further digestion, and so the outward parts be cold, being depriued of heate.

Question. *Why is it hurtfull to studie presently after dinner?*

*Answer.* Because that when the heate doth labour to helpe the imagination in studie, then it ceaseth from digesting the meat, and so the meate remaineth raw. And therefore according vnto the Phisitions a man should walk somwhat after dinner.

Queſtion. *Why haue women with childe an Vnordinate appetite of eating coales, aſhes, and ſuch like?*

*Anſwer.* Becauſe that ſuch as are the humours in the ſtomacke, ſuch nutriment they deſire: and becauſe women with childe haue corrupted humours, they deſire ſuch things, becauſe like dooth couet his like.

Queſtion. *Why doth the ſtomacke ſlowly digeſt very fat meate?*

*Anſwer.* Becauſe ſuch meates doe ſwimme in the ſtomack. Now the beſt digeſtion is in the bottome of the ſtomacke, where fat meate commeth not. And therefore ſuch as eate fat meate are very ſleepie after the eating of it, becauſe their digeſtion is hindered.

Queſtion. *Why is all the bodie the worſe when the ſtomacke is ill at eaſe?*

*Anſwer.* Becauſe the ſtomacke is knit with the braine, heart and liuer, which are the principall parts in man, and therefore when he is not well, the others are euilly diſpoſed. Another anſwer is, that if the firſt digeſtion bee hindered, the others are alſo hindered: for in the firſt digeſtion is the beginning of the infirmitie that is in the ſtomack.

Queſtion. *Why are yoūg men ſooner a hungred then old men?*

*Anſwer.* Young men doe digeſt for three cauſes. Firſt for growing: then for reſtoring of life: and laſtly, for conſeruation of their life, as *Hippocrates* and *Galen* dooth ſay. Els wee anſwere, that yong men are hotter then old men, becauſe yong men are hot and drie, and therefore the heat doth

digeſt

digeſt more, and by a conſequent they deſire more.

Queſtion. *Why doe Phiſitions preſcribe that a man ſhould eate when he hath an appetite?*

*Anſwer.* Becauſe much hunger and emptines dooth fill the ſtomacke with naughtie rotten humors, which he doth draw vnto himſelfe in ſteede of meate: which doth eaſily appeare, becauſe that if we faſt ouer night, we haue an appetite to meat, but in the morning none. That is therefore a token that the ſtomacke is filled with naughtie humors, and eſpecially his mouth, which is no true filling, but a deceitfull. And therfore after we haue eaten a little, our ſtomack commeth to vs againe. And therefore the common prouerbe is, that the mouth is a deceiuer: for although he were corrupted with bad humours, yet after meate the appetite commeth againe.

Queſtion. *Why doe the Phiſitions preſcribe, that we ſhould not eate too much at a time, but by little and a little?*

*Anſwer.* Becauſe that when the ſtomacke is full, the meate dooth ſwimme in him, which is a dangerous thing. Another reaſon is, that as very greene wood doth put out the fire, ſo dooth much meate choke the naturall heat and put it out. And therefore the beſt phiſicke is to vſe temperancy in eating and drinking.

Queſtion. *Why doe we deſire change of meates, according vnto the chaunge of times? as in winter, beefe, porke, mutton: in ſummer, lighter meates, as veale, lambe?*

*Anſwer.* Becauſe the complexion of the bodie

is altered and chaunged, according vnto the time of the yeare. Another answere is, that this doth proceede from the qualitie of the season, because that the cold of the winter doth cause a better digestion, because the stomacke and belly is hotter in winter, by reason of the compassing colde, as *Hippocrates* and *Aristotle* doth teach.

Question. *Why should not the meate we eate be too hot, as Pepper, Ginger?*

*Answer.* Because that hot meate dooth burne the bloud, and doth dispose vnto a leprosie. So contrariwise, meate too colde doth mortifie and congeale the bloud. Also our meate should not be ouer sharpe, because it procureth olde age: and ouer much sauce dooth burne the intrailes, and procureth often drinking, as raw meate doth: and ouer sweete meates do constipate and clinge the vaines together.

Question. *Why is it a good custome to eate cheese after dinner, and peares after all meate?*

*Answer.* Because that cheese, by reason of his earthlines and thicknes, tendeth downe toward the bottome of the stomack, and so putteth downe the meate: and the like is of peares. Note that newe cheese is better then olde, and old drie salt cheese is very naught, and procureth the head-ach and stopping of the liuer, and the older the worser. Whereupon it is sayd, that cheese is naught, and digesteth all things but it selfe.

Question. *Why be nuttes good after fish: as the verse is:*

*After fish nuttes, after flesh cheese.*

*Answer.* Because fish is of a hard digestion, and doth

doth eaſily putrifie and corrupt, and nuttes doe helpe digeſtion, becauſe they are ſomewhat hot. Alſo fiſh is poyſon at ſome times, and nuttes are a remedie againſt poyſon. And note that the fiſh ſhould be of a cleere ſtony water, and not of a cold ſtanding muddie water, and ſhould be ſod in wine with parſly, and ſo it doth leaſt hurt.

Queſtion. *Why is it vnholeſome to ſtay long for one diſh after another, and eate of diuers kindes of meates?*

*Anſwer.* Becauſe it beginneth to digeſt when the laſt is eaten, and ſo the digeſtion is not equally made, and therfore it is good to vſe but few diſhes. But yet this rule is to be noted touching the order of meates, that if there bee many diſhes, whereof ſome are light in digeſtion, as chickens, kid, veale, ſoft egges, and ſuch like, theſe meates ſhould bee firſt eaten: but the groſſe meates, as veniſon, bacon, beefe, roſted porke, hard egges, and fried egs, ſhould bee eaten laſt. And the reaſon is, becauſe that if they ſhould be firſt ſerued and eaten, if they were digeſted, they would hinder the digeſtion of the others: and the light meates not digeſted, ſhould be corrupted in the ſtomacke, and be kept in the ſtomacke violently. Whereof there would follow belching, loathing, head-ach, belly-ach, and great thirſt. And by a conſequent it is very hurtful to at the ſame meale, to eate milke, and drinke wine, becauſe they diſpoſe a man to a leproſie.

Queſtion. *Which is better for the ſtomack meat or drinke?*

*Anſwer.* Drinke is ſooner digeſted then meat, becauſe meate is of greater ſubſtance and more

materiall then drinke, and therefore meate is harder to digeſt.

Queſtion. *Why is it good to drinke at dinner?*

*Anſwer.* Becauſe the drinke ſhould make the meate readier to digeſt. For if a pot be filled with fleſh or fiſh without liquour, then both the meate and the pot is marred. And the ſtomacke is like vnto a pot which doth boyle meate: and therfore the Phiſitions do giue counſell to drink at meales.

Queſtion. *Why is it good to forbeare a late ſupper?*

*Anſwer.* Becauſe there is no mouing nor ſtirring after ſupper, & ſo the meate is not ſent downe to the bottome of the ſtomack, but remayneth vndigeſted, and ſo breedeth hurt. And therefore a light and ſhort ſupper is beſt, as the olde verſe doth.

Queſtion. *Why is it naught to drinke wine faſting?*

*Anſwer.* Becauſe it doth greatly endanger the braine, and breedeth the falling ſickneſſe, and the apoplexie.

Queſtion. *Why is it hurtfull to drinke much cold water?*

*Anſwer.* Becauſe one contrary doth expel and hinder another: but the water is very colde, and therefore comming vnto the ſtomacke doth hinder digeſtion, and the heate which doth digeſt.

Queſtion. *Why is it vnholeſome to drinke new wine, and why dooth it hurt the ſtomacke verie much?*

*Anſwer.* Becauſe it cannot bee digeſted: and therefore it doth cauſe the belly to ſwell, and ſo it

doth

doth in some sorte cause a bloudie flixe: it dooth also hinder making of water: but to drinke good wine is holesome.

Question. *Why do the Phisitions forbid vs to labour presently after dinner?*

*Answer.* For three causes. First, because mouing doth hurt the vertue and power of digestion, and by that meanes the meate is expelled vndigested. The second is, because stirring immediatly after dinner doth cause the parts of the bodie to draw the meate raw vnto them, which doth breed sicknes. The third, because mouing doth cause the meate to descend before it bee digested: but after supper it is good to stirre and moue, because wee sleepe not long after. And therefore wee should walke a little, because the meate may goe to the bottome of the stomacke.

Question. *Why is it good to walk in the morning before dinner?*

*Answer.* Because it maketh a man well disposed, and dooth fortifie and strengthen the naturall heate, and causeth the superfluitie of the stomack to descēd. And therfore *Auicen* doth say, that such as forgoe this exercise, doe fall into the inflammation of the heart.

Question. *Why is it holesome to vomite, as diuers say?*

*Answer.* Because it doth purge the stomacke of all naughtie humours: for it dooth expell greene and blew humours, which would breede agues, if they should remaine in the stomacke. And according vnto *Auicen*, a vomite dooth purge the eyes, the head, and make the braine cleane.

Question.

Question. *Why doth sleepe greatly strengthen the stomacke and the digestiue vertue?*

*Answer.* Because that in sleepe the heate doth drawe inward, and dooth helpe the digestion: but when we be awake, the heate doth remaine about the sences, & is disperſed throughout all the body.

Question. *Why doe some men in some diseases, void their meate downward, in the same qualitie and quantity, as they did receiue it into the stomack?*

*Answer.* By reason of the weaknes of the naturall vertue of the appetitiue power, attractiue, digestiue, retentiue, and expulsiue, which disease is called *Lienteria.*

## *Of the bloud.*

Quest. *WHy is it necessary, that euery liuing thing which hath bloud, haue also a liuer?*

*Answer.* According vnto *Aristotle*, because the bloud is firſt made in the liuer, because the liuer is the seate of the bloud, according vnto other Phisitions, and is drawne from the stomacke by certaine principall vaines, and so ingendred.

Question. *Why is the bloud red?*

*Answer* Because it is like vnto the part in which it is made, that is, vnto the liuer, which is of a red colour. And the bloud is also sweete, because it is well digested and concocted: but if it haue a little earthly matter mixed with it, it is a cause that it is somewhat salt, as it appeareth in *Arist. lib meteor.*

Quest. *Why haue women thicker bloud then mē?*

*Answer.*

*Answer.* By reason of the cold which doth thicken, binde, and congeale, and ioyne together.

Question. *Why doth the bloud come to all the partes of the bodie from the liuer, and by what meanes?*

*Answer.* By the meanes of the principal vaines, as the vaines of the head, of the liuer, and such other, and to nourish all the bodie.

## *Of vrine.*

Question. *How doth the vrine come vnto the bladder, seeing the bladder is shut?*

*Answer.* Some say by sweating, and it seemeth to be true: but some say, that it commeth by a small skinne which is in the bladder, which dooth open and let in the vrine. *Theophilactus* dooth say, that the vrine is a certaine and not a deceitfull messenger, of the health and infirmitie of man. And *Hippocrates* doth say, that men haue white vrine in the morning, and before dinner red, and after dinner pale, and likewise after supper: for there are diuers colours of the vrine, whereof wee will not speake at this present.

Question. *Why doth the dropsie proceede from the liuer?*

*Answer.* Because that (sayth *Const.*) the digestiue power in the liuer, cannot conuert the thicke substance into the foure humors, but is conuerted onely into water, the which dooth swell and puffe vp a man, and especially the belly.

## Of the gall.

Queſtion. *WHy haue liuing creatures a gall?*

*Anſwer.* Becauſe that cholerike humors are receiued in it, the which through their ſharpnes do help the guts to expel ſuperfluities, it doth alſo helpe the ſtomacke in digeſting.

Queſtion. *Why doth the iaundiſe proceed from the gall?*

*Anſwer.* Becauſe the humor of the gall is blewiſh and yellowe: and therefore when the pores of the gall are ſtopped, then that humor cannot goe into the ſacke or bladder of the gall, but is mingled with the bloud, wandring throughout al the body, and infecting the skinne.

Queſtion. *Why haue not a Horſe, a Mule, an Aſſe, and Crow a gall?*

*Anſwer. Ariſtotle* ſayth, that although thoſe beaſts haue no gall in one place, as in a purſe or veſſel, yet they haue a gall diſperſed by ſome ſmall vaines.

## Of the ſpleene.

Queſtion. *WHy is the ſpleene blacke fleſh?*

*Anſ.* Becauſe it is cauſed of a terreſtriall and earthly matter, that is, of a blacke ſubſtance, as *Ariſtotle* doth ſay. Now the effect is like vnto the cauſe. Another anſwer is according vnto the Phiſitions, becauſe the ſpleene is the receptacle of melancholy, and melancholy is of a blacke colour.

Queſtion.

Queſtion. *Why is a man leane which hath a great ſpleene?*

*Anſwer.* Becauſe the ſpleene doth draw much matter vnto himſelfe, which ſhould goe into fat. And therefore contrariwiſe, men which haue but a ſmall ſpleene are fat.

Queſt. *Why doth the ſpleene cauſe men to laugh? as Iſidorus doth ſay; we laugh with the ſpleene, wee be angrie with the gall, we are wiſe with the heart, we loue with the liuer, and we feele with the braine, & ſpeake with the lungs: that is, the cauſe of laughing, anger, loue, wiſedome, and ſpeech, and feeling, doth proceed from the ſpleene, the gall, the liuer, the heart, the lungs, and the braine?*

*Anſwer.* The reaſon is, becauſe the ſpleene doth drawe much melancholy vnto it, becauſe it is his proper ſeat, the which melancholy is cauſe of ſadnes, and is there conſumed, and ſo the cauſe failing, the effect faileth. And that melancholy is cauſe of ſadnes, it appeareth in *Ariſt. in Proem. de anima.* and therefore that being conſumed, the contrary vnto ſadnes doth follow, that is, ioye and gladnes. And for the ſame cauſe the gall cauſeth anger: for cholerike men are angrie, becauſe they haue much gall. For the better vnderſtanding of this, note that there be foure humors in man, that is, bloud, choler, fleume, and melancholy: whereof each hath a ſpeciall receptacle and place where it is receiued and kept. Of a drie and hot ſubſtance choler is ingendred, which goeth vnto the gall, as to his ſeate and place. But of a colde and drie humour melancholy is ingendred, which runneth to the ſpleene as to his peculiar place & receptacle.

But

But of a colde and moyſt humour fleume is bred, which goeth vnto the lungs, as vnto his receptacle, or as the Phiſitions doe ſay, vnto the ſpleene. But the bloud which is the moſt nobleſt humour, is ingendred in the liuer, and there his proper place doth ſeeme to be.

## *Of carnall copulation.*

Queſtion. *Why doe liuing creatures vſe carnall copulation?*

*Anſwer.* Becauſe it is the moſt naturall worke which is in liuing creatures, to beget the like vnto themſelues in kinde, to continue the kinde. For if carnall copulation were not, all kinde of liuing creatures had before this time periſhed.

Queſtion. *What is this carnall copulation?*

*Anſwer.* It is a mutuall action of the male and female, with inſtruments ordayned and deputed for that act, to maintayne the kind. And therefore the Diuines do ſay, that it is a ſin to vſe that act for any end, but for begetting his like in kind.

Queſtion. *Why is this action good in thoſe to whom it is lawfull, if it be moderatly taken?*

*Anſwer.* Becauſe that according vnto *Auicen* and *Conſt.* it doth eaſe and lighten the body, cheere the minde, comfort the head and the ſence, take away many griefes of melancholy, becauſe it doth expell the fume of the ſeede from the braine, and it doth expel the matter of impoſtume. And therfore ſometimes, through the intermitting of this act, the darknes of the ſight doth enſue, and a giddines

dines in the head. And therefore the ſeede of a man retayned aboue a due time, is conuerted into ſome infectious humour.

Queſtion. *Why is immoderate carnall copulation hurtfull?*

*Anſwer.* Becauſe it doth deſtroy the ſight, and drie the bodie: becauſe that as *Ariſtotle* ſayth, 2 *de gen. anim.* lecherie and incontinencie is the waſting of the pure humiditie, and doth conſume the brainé: and it breedeth ſharpe feuers, as *Auicen* teacheth, and as experience doth ſhew. And doth ſhorten the life of man, as *Ariſtotle* ſaith, *de longit. & breuit. vita.* And *Albertus* doth ſhew this in the ſparrowe, which by reaſon of his often coupling, doth liue but three yeares.

Queſtion. *Why dooth carnall copulation verie much hurt to melancholy men, and cholericke men, and generally to leane men?*

*Anſwer.* Becauſe it dooth drie the bones very much, which are drie of themſelues. And contrariwiſe, it is good for the fleugmatike and ſanguine, as *Auicen* ſayth, becauſe they abound with that ſubſtance, which by nature is neceſſarily expelled. Although *Ariſtotle* dooth affirme, that euery fat creature hath but ſmall ſtore of ſeede, becauſe the ſubſtance of it doth turne into fatnes.

Queſt. *Why doe not the female of brute beaſts couet carnal coupling, after they be great with yong?*

*Anſwer.* Becauſe that then the wombe or matrix is ſhut, and the flowers ceaſe, and therfore the deſire vnto the act doth ceaſe.

Queſtion. *Why ſhould not this act be vſed when the bodie is full?*

*Anſwer.*

*Answer.* Because it dooth hinder digestion, as *Aristotle* sayth: likewise it is not good for a hungry belly, because it doth weaken him.

Question. *Why is it not good after a bath?*

*Answer.* Because that then the pores are open, and the heate dispersed throughout all the bodie: and therefore carnal copulation following a bath, doth coole the body very much.

Question. *Why is it not good after a vomite, or a loosenes of the belly?*

*Answer.* Because it is very perilous to purge twise in one day, as *Hippocrates* and *Galen* say: but so it is of this act of carnalitie, and loosenes in the belly, because by this act the raines and kidnies are purged, and the guts by the vomite.

Question. *Why are wild beasts furious whē they couple, as it doth appeare in Harts which bray, and Asses which are then almost mad, as Hippoc. saith?*

*Answer.* Because their bloud is kindled with the desire of carnall act, & nature also doth labour to expell superfluities in them, which in the sence doe dispose vnto anger and madnes: & therefore after the act done they are tame and gentle.

Question. *Why is there such delight in the act of Venerie?*

*Ans.* Because this act is a base & contemptible thing in it selfe, naught and vncleane, so farre that all beasts would naturally abhorre it, if there shuld be no pleasure in it, & so there shuld neuer be any carnall copulātion, by reason of the vncleannes of it. And therefore in this delight nature doth willingly practise it, to the end that the kinds of liuing things should be maintained and kept.

Question.

Queſtion. *Why doe ſuch as vſe it oft, take leſſer delight in it, then ſuch which come to it ſeldome?*

*Anſwer.* For three cauſes. Firſt, becauſe the paſſage of the ſeede is ouer large and wide, and therefore the ſeed maketh no ſtay there, by which ſtay the delight is had. The ſecond, becauſe that through often going together, there is but little ſeede left, and therefore giueth no delight. The third, becauſe that ſuch in ſteed of ſeede caſt out bloud vndigeſted and rawe, or ſome other waterie ſubſtance, which is not hot, and therefore cauſeth no delight.

Queſtion. *Why then doth a woman and a mare deſire carnall act after they be great, as Ariſt. doth affirme, lib. de animal.*

*Anſwer. Galen* ſayth, that the remembrance of it doth further it in a woman: and becauſe ſhe doth remember the delectation paſt in the act, ſhe doth couet it againe. But it proceedeth in a mare, becauſe ſhe is a rauenous beaſt, and hath many diſtempered fumoſities in her, and therefore deſireth new ſeede, becauſe euery like doth deſire his like.

Queſtion. *Whether can this carnall copulation bee done by the mouth, ſo that beaſts may conceaue thereby, as ſome doe ſay of pigeons, which they ſay by kiſſing doe this act at the mouth and conceaue. And ſome ſay this to be true in the Weeſell or ermine?*

*Anſwer.* According vnto *Ariſtotle*, that is vntrue. For although pigeons doe play by the beake, yet they doe not couple together this way nor conceaue. And becauſe the weeſell doth beare his young ones from place to place in his mouth they

are of that opinion. And therefore *Aristotle* doth shew it thus: Whatsoeuer goeth in at the mouth, that is consumed by digestion: but if the seede should goe in at the mouth, then it should also bee consumed by digestion. The maior is plaine, nor is no easie instance, and the conclusion dooth hold in *Darij*.

## *Of the seed of man or beast.*

Question. *Whereof commeth the seede of man?*

*Answer.* There are diuers opinions of Philosophers and Phisitions in this poynt: Some say that it is a superfluous humour of the fourth digestion. And some say that the seede is pure bloud, flowing from the braine, concocted and made white in the stones. And some say that it is the superfluitie of the second or third digestion. But because sweate, vrine, spettle, fleume and choler are the like, *Aristotle* sayth, that the seede is alwayes the superfluitie of the last nutriment, that is, of bloud dispersed throughout al the body: but yet principally it commeth from the principall parts, that is, from the heart, liuer, and braine. And an argument of this is, because that those parts are greatly weakened in the casting out of seed: and thereof it doth appeare, that carnall copulation is not profitable nor good. But some thinke this to bee true by ouer vehement practise in this act: for otherwise moderatly taken it is good and holesome, for the lightening and easing of the body, as is sayd before.

Question.

Queſtion. *Why is the ſeede of a man white, and the ſeede of a woman red?*

*Anſwer.* It is white in man, by reaſon of his great heate, and becauſe it is digeſted better, and made white in the ſtones, the fleſh of which is white, as the fleſh of the pappes. But the ſeede of a woman is red, becauſe it is the ſuperfluitie of the ſecond digeſtion, which is done in the liuer, which is red. Or els we may ſay, that it is becauſe the flowers is corrupt vndigeſted bloud, and therefore it hath the colour of bloud.

Queſtion. *Whether doth the ſeede of man come from the parts of the bodie, or from the humours?*

*Anſwer.* As ſome ſay, from the parts of the bodie: and that we proue, becauſe we ſee that a lame man dooth beget a lame child, and a father which hath a skarre, a child which hath a skarre, as *Ariſtotle* reporteth, *lib. de animal.* which could not be if the ſeede did not fall from the parts of the body. But ſome ſay that it commeth from the humours, becauſe it is made of the laſt nutriment, and the nutriment is no part but a humour But as for the lamenes & skarre, that proceedeth from the imagination of the mother at the time of carnall copulation, as *Ariſtotle* ſayth, 2. *de generat. animal.*

Queſtion. *Wherefore doth the imagination of the mother, which imagineth of an AEthiopian or Blackamoore, cauſe the mother to bring forth a black child: As Albertus Magnus reporteth of a Queene, who in the act of carnall copulation, imagined of a Blackamoore whi... was painted before her, and ſo brought foorth a Blackamoore?*

*Anſwer.* *Auicen* ſayth, that an imagination of a

fall, maketh a man fall, and the imagination of a leproſie maketh a man a leaper. And ſo in this purpoſe the imagination is aboue the forming power, and ſo the child borne followeth the imagination, and not the power of forming and ſhaping, becauſe it is weaker then the other.

Queſtion. *Whether doth the ſeede of the man enter into the ſubſtance and matter of the child?*

*Anſwer.* The ſeede of the father and the mother doth goe into the ſubſtance of the childe in the wombe: becauſe that as creame doth goe into the ſubſtance of cheeſe, ſo the ſeede of man into the fruite in the wombe like vnto the creame, and the flowers of the woman doth enter in like vnto the milke. But this opinion doth not ſeeme to be of force. And therefore according vnto *Ariſtotle*, and other Philoſophers, we ſay that the ſeed doth not goe into the ſubſtance of the childe: and it is proued thus, becauſe that ſo the matter and the efficient cauſe ſhould be all one, which is agaynſt the Philoſopher. The conſequence is good, becauſe the ſeede is the efficient beginning of the child, as the builder is the efficient cauſe of the houſe, and therefore is not the materiall cauſe of the child. It is proued another way, becauſe there is the ſelfe ſame materiall cauſe of nouriſhment and generation, 2. *de anim.* becauſe wee haue our being and our nouriſhment of the ſame matter: but the ſeede cannot bee the materiall cauſe of nouriſhment, according vnto *Auerrois*, and therefore not of being. But in trueth this it is, both the ſeedes are ſhut and kept in the wombe: but the ſeed of the man doth diſpoſe and prepare the ſeed

of the woman to receiue the forme, perfection or ſoule, the which being done, it is conuerted into humiditie, and is fumed and breathed out by the pores of the matrix, which is manifeſt, becauſe only the flowers of the woman are the materiall cauſe of the young one.

Queſtion. *Why doth the matrix or wombe of a woman draw greedily the ſeede of man? for as Auerrois doth ſay, there was a mayd in a bath, where ſome ſeede had been caſt, the which the mayd drawing, did conceaue with child, and was deliuered?*

*Anſwer.* *Auerrois* doth ſay, that the wombe and nature doe draw the ſeede, as the Lodeſtone doth yron, and the Agathe ſteele: but ſhe dooth draw it for the perfection of her ſelfe.

## *Of womens monthly termes.*

Queſtion. *Why haue women monthly tearmes or flowers?*

*Anſwer.* Becauſe they are colde in reſpect of men: and becauſe all their nouriſhment cannot be conuerted into bloud, a great part of it is turned into their flowers, the which in euery moneth in euery woman are expelled, I ſay of euery woma which is in health, and of a certaine age, that is, after thirteene yeares: for before they runne not though ſhe be in health, and ſome diſeaſed women haue them not.

Queſtion. *Why doe they runne from women?*

*Anſwer.* Becauſe it is an infectious matter: for as *Ariſtotle* doth ſay, if that ſubſtance being young

and flowing doe touch a tree, or a greene bough of a tree, the tree dooth dye and not prosper: yea, *Aristotle* doth say, that if a dogge should taste of it, he would runne mad in three dayes. And therefore nature would expel it euery moneth, as being an enemy vnto life. And if women doe detaine it aboue their due time, according vnto *Aristotle*, it doth breed great infirmities & diseases, as swouning.

Question. *Why doe they not runne before thirteene yeares of age?*

*Answer.* Because young women be hot, and so doe digest all their nourishment: and therefore they are not bred in them before that age, nor expelled, vnles the goodnesse or naughtines of their complexion doe hinder it.

Question. *Why haue not women them after fiftie yeares of age?*

*Answer.* Some answer, that old women be barren, and therefore they cease. But a better answer is, that then nature is weake in them, and therfore they cannot expell them, by reason of ouer much weakenes. And therefore there is great store of immundicities bred in them in one whole lumpe, & they are by that meanes so infectious, that they infect men with their breath, and then the cough and other infirmities come vpon them. And therfore according vnto the counsel of the Phisitions, then men should abstaine from them.

Question. *Why doe not such women corrupt and infect themselues?*

*Answer.* Because poyson doth not worke vpon it selfe, but vpon some other obiect: or els it dooth

not

not hurt themselues, because it is their nature. *Albertus* reporteth of a certaine maide which was brought vnto him in *Colen*, which did eate spiders, which did her no hurt at all, but were good meate vnto her. And *Aristotle* in his book of the gouernment of Princes to *Alexander*, reporteth of a maid which in her youth was nourished with poyson. And some men haue done the like.

Question. *Why haue not women with child the flowers?*

*Ans.* Because that then the flowers turne into milke, and into the nourishment of the child: for if a woman with childe haue them, it is a signe of miscarying with her child.

Question. *Why doe they runne the first three moneths in women with child?*

*Answer.* By reason of the smalnes of the child, which cannot take all that matter and substance.

Question. *Why haue not the female of brute beasts, as of fowle and fish, their flowers?*

*Answer.* Because as *Aristotle* and *Albertus* doe say, in beasts which go with feet, the flowers turne into haire, in fish into their skales, in birds into their feathers. And therefore in beasts you may note that the female is more hairy then the male, and the female of fishes fuller of skales, and the female of birds fuller of feathers.

Quest. *Why doe the flowers receiue their name menstrua, of this word Mensis a moneth?*

*Answer.* Because it is a space of time which doth measure the Moone, because the Moone doth end her course in 29. dayes and 14. houres. Now the Moone hath dominion ouer moyst things, and be-

cauſe the flowers are an humiditie, they take their denomination of the moneth, and are called monethly tearmes: for moyſt things doe increaſe as the Moone doth increaſe, and decreaſe as ſhe doth decreaſe.

Queſtion. *Why doe they runne longer time in ſome, thē in other ſome, as in ſome ſixe or ſeuen daies, and ordinarily in all three daies?*

*Anſwer.* The firſt are colder, and therfore they increaſe the more in them, and by a conſequent they are the longer in expelling. And other womē are more hot, and therefore they haue the fewer, and are a ſhorter time in expelling them.

Queſtion. *Where are the flowers kept before they runne?*

*Anſwer.* Some ſay, in the matrix or wombe. But *Auerrois* dooth miſlike this, and dooth ſay that the matrix is the place of generation, and that thoſe flowers further generation nothing at all. And therfore he doth ſay, that there are certaine vaines about the backe bone which doe keepe them. And a ſigne of this is, becauſe that thoſe women at that time haue great griefe in their backe, by reaſon of expelling the flowers.

Queſtion. *Whether are the flowers which are expelled, and the flowers which the child is ingendred of, all one?*

*Anſ.* No, becauſe the one are vncleane, & vnfit for that purpoſe: but the other very pure & cleane, and therefore that bloud is fit for generation.

Queſtion. *Why doe women which are gotten with child when they haue their flowers, bring foorth weake children, and leprous?*

*Anſwer.*

*Anſ.* Becauſe thoſe flowers are venemous, yea a woman in her flowers is moſt infectious. And ſo the cauſe dooth ſhine in the effect, as the Philoſopher dooth ſay, the effect dooth carry a likenes of the cauſe, and therefore ſuch a childe is euilly diſpoſed of bodie.

Queſtion. *Why haue not women their flowers all at one time of the moneth, but ſome in the newe Moone, ſome in the full, and ſome in the waine?*

*Anſwer.* By reaſon of their diuers complexions. And although all women in reſpect of men bee fleugmatike, yet of women among themſelues, ſome are more ſanguine then others, ſome more cholerike. And as euery moneth hath his quarters, ſo they haue their complexions: the firſt is ſanguine, the ſecond cholerike. A woman which is of a ſanguine complexion, hath her flowers in the firſt quarter, a cholerike in the ſecond, a melancholy in the third, and ſo in the reſt.

Queſtion. *VVhy haue ſuch women as are of a ſanguine cõplexion, their flowers in the firſt quarter?*

*Anſwer.* Becauſe that as *Galen* doth ſay, euery ſuch thing added vnto ſuch a thing, dooth make it more ſuch, and therefore the firſt quarter of the Moone increaſing bloud in a ſanguine complexiõ, therefore ſhe doth then expell it.

Queſtion. *Why haue women their flowers ſo oft in the end of the moneth?*

*Anſwer.* Becauſe generally al women be fleugmatike, and the laſt quarter is fleume. Or els this doth proceede of a defect, and therefore cold doth worke then to multiplie that matter, and the matter multiplied is then expelled.

Queſtion.

Queſtion. *Why haue women paine and griefe in the running of their flowers?*

*Anſwer.* Becauſe it is like vnto the paine of the ſtrangurie, that is, making of water drop by drop. For as the ſtrangurie, by reaſon that the drinke is vndigeſted, doth offend the ſubtile paſſage of the vrine, as it doth happen after a bath, ſo the flowers which are an vndigeſted & earthly ſubſtance, doe hurt the paſſage by which they goe.

Queſtion. *Why doth a woman eaſily conceaue after her flowers are runne from her?*

*Anſwer.* Becauſe ſhe is better prepared vnto conception, as being made cleane from her flowers.

Queſtion. *Why doe women looke pale when they purge their flowers?*

*Anſwer.* Becauſe then the heate goeth from al the outward parts of the bodie to the inward to helpe nature, and to expell the flowers, the which depriuation of heate, dooth cauſe a palenes in the face. Or els it is, becauſe that fluxe is cauſed of raw humors, the which when they runne, do make the face colourles, and ſo by a conſequence cauſe palenes.

Queſtion. *Why doth a woman which hath her flowers deteſt her meate?*

*Anſwer.* Becauſe nature doth labour more to expell the flowers then to digeſt, and therefore if ſhe ſhould eate meate, that meate would remaine raw, which carefull nature doth not admit.

Of

## Of barrennes.

Queſt. *WHy are ſome women barren and can not conceaue?*

*Anſwer.* According vnto the Phiſitions, for diuers reaſons. The firſt is, becauſe it proceedeth ſometime of the man, that is, when he is of a cold nature, becauſe then his ſeede is vnfit for generation. The ſecond, becauſe his ſeede is ſomewhat wateriſh, and therfore doth not ſtay in the wombe. The third, becauſe the ſeede of the man and the woman haue not the ſame proportion, as if the man be melancholy, and the woman ſanguine: or if the man be cholerike, & the woman very fleugmatike: becauſe as it is euident in Philoſophy, the agent and the patiēt ought to haue the ſame proportion, otherwiſe the action is hindred.

Queſtion. *Why doe fat women ſeldome conceaue with child?*

*Anſwer.* Becauſe they haue a ſlipperie wombe, out of which the ſeede ſlippeth, and is not holden in. Or els becauſe the mouth of their matrix is very ſtraite, that the ſeede cannot enter in: or if it do goe in, it goeth in very ſlowly, ſo that the ſeed doth waxe colde in the meane time, and ſo is vnfit for generation, & is reſolued into a fleſhy ſubſtāce.

Queſtion. *Why doe women of a very hot complexion ſeldome conceaue with child?*

*Anſwer.* Becauſe that the ſeed receiued in thē is extinguiſhed and put out, as a little water caſt into a great fire. And therfore we doe ſee that women which doe vehemently deſire the fleſh, ſeldome

dome conceaue with childe.

Queſtion. *Why are common women and whores neuer with child?*

*Anſwer.* By reaſon of diuers ſeede which doth corrupt and ſpill their inſtruments of conception: for it maketh them ſo ſlippery, that nature cannot retayne the ſeede. Or els it is becauſe one ſeede dooth deſtroy another, and ſo neither is good for generation. And note out of *Albertus*, that the beſt remedie to helpe conception, is to take the matrix of a Hare beaten into powder, and purified in drinke, which worketh much to conception.

## Of conception.

Queſtion. *WHy doe ſome women conceaue a male-child?*

*Anſwer.* If the ſeede doe fall into the right ſide of the matrix or wombe, then a male-child is begotten, becauſe that that ſide is hotter then the other, and heate dooth principally worke to the begetting of a male-child. And therefore as *Albertus* doth ſay, if the right ſide of the woman doth ſwell, it is a ſigne that ſhe goeth with a male-childe. But ſome doe giue another reaſon, that is, when the ſeede of the father hath dominion ouer the ſeede of the woman, then a male-childe is begotten: if the womans doe preuaile, then it is a female.

Queſtion. *Why doe ſome women conceaue a female-child?*

*Anſwer.* Becauſe the ſeed is falne vnto the left ſide of the matrix, which is colder then the right, by

by reaſon of the ſpleene ioyning vnto it, which helpeth colde. And as *Albertus* dooth ſay, when the woman after the act of copulation doth lye on the right ſide, it is a boye: when on the left, it is a wench: for the ſeede doth runne to that ſide on which the woman doth lye, and then ſuch a childe is formed.

Queſtion. *Why hath a woman a wombe?*

*Anſwer.* Becauſe it is the proper place of generation, and is placed in the middeſt of the woman. For as all the immundicities of a citie doe runne vnto the ſinke, ſo all their monthly tearmes runne to the wombe or matrix.

Queſtion. *Why haue ſome women long and ſlender children, and ſome ſhort and thicke?*

*Anſwer.* Becauſe as *Galen* and *Auerrois* do ſay, the childe is formed according vnto the quantitie of the wombe. And therfore becauſe ſome women haue a long & a narrow wombe, their children be long and ſlender: and ſome contrariwiſe ſhort and large, therefore their children be ſhort and thick.

Queſtion. *Why dooth a woman ſometimes conceaue twinnes?*

*Anſwer.* According vnto *Galen*, becauſe there are ſeuen cels or receptacles of ſeed in the womb, and therfore a woman may naturally haue ſo many children at once, as there dooth ſeede fall into thoſe cels: for there are three in the right ſide, and three in the left: in the right ſide boyes are ingendred, and in the left wenches. And in the middeſt of thoſe cels or chambers there is another, where old writers do ſay a Hermaphrodite is ingendred, that is, one who hath the ſecret parts of both ſexes.

And

And therefore if a woman ſhould haue more then ſeuen children at once, it ſhould rather bee miraculouſly then naturally.

Queſtion. *Why are twinnes but halfe men, and not ſo ſtrong as other men?*

*Anſwer.* Becauſe the ſeed and ſubſtance which ſhould haue been for one man, is diuided into two, and therefore they bee weake, and in trueth they doe not oft liue long.

## *Of Hermaphrodites.*

Queſtion. HOw *are Hermaphrodites begotten?*

*Anſ.* Becauſe there are three principall cels in the wombe, one in the right ſide, another in the left, and the third in the middle, into the which whē the ſeed doth fall, a Hermaphrodite is ſaid to be begotten in this manner: becauſe nature doth alwayes tend vnto that which is beſt, therefore ſhe dooth alwayes intendē to beget the male, and not the female, becauſe that the female is only for the males ſake, and a monſter in nature. Therefore the male is ſometime begotten in all principall parts, and yet through the euill diſpoſition of the wombe, and obiect, and inequalitie of the ſeed, when nature cannot perfect and end the male, ſhe doth bring foorth the female, or Hermaphrodite. And therefore the natural Philoſophers doe ſay, that a Hermaphrodite is impotent in the priuy part of man, as it doth appeare by experiēce.

Queſtion. *Why doth not nature diſpoſe in him two ſecret parts of a man, or two of a woman, but*

one

*one of a man and one of a woman?*

*Answer.* Because then nature should make one of them in vaine: but that is against the Philosophers, when they say, that God and nature doe make nothing in vaine.

Question. *Whether is a Hermaphrodite to bee reckoned for a man or for a woman?*

*Answer.* It is to bee considered in which member she is fittest for the act of carnall copulation: if he be fittest in the womans act, then it is a woman: if in the mans, he is a man.

Question. *Whether should he bee baptized in the name of a man, or of a woman?*

*Answer.* In the name of a man, because names are giuen *ad placitum*, and therefore he should be baptized according vnto the worthiest name, because euery man is worthier then a woman, because euery agent is worthier then his patient, as *Aristotle* doth say, 3. *de anima.*

Question. *Whether shall he stand in iudgement in the name of a man, or of a woman?*

*Answer.* According vnto the rule of the law, he should first sweare, before he be admitted into iudgement, which secret part he can vse, and so is to be admitted, according vnto the vse and power of that part.

## *Of Monsters.*

Question. *Doth nature make any monsters?*

*Answer.* She doth, 2. *Phis.* for if she did not, she should then bee depriued of her end. For of things posible she doth alwayes purpose

poſe to bring foorth that which is moſt perfect and beſt: but in the end through the euil diſpoſition of the matter, and influence of ſome ſpeciall conſtellation, not being able to bring forth that which ſhe entended, bringeth forth that which ſhe can. As it did happen in *Albertus* time, where in a certaine village a cow brought foorth a calfe halfe a man: then the countrey men ſuſpecting a ſhepheard, would haue burned him with the cow. But *Albertus* being skilfull in Aſtronomie, ſayd, that this did proceede from ſome ſpeciall conſtellation, and ſo deliuered the ſhepheard from their hands.

Theſe are *Albertus* words:

We ſaw that their two bodies were ioyned in nothing but in the backe, they had two heads, foure feete, foure hands, and did go which way they luſted. And he ſaith, they reported vnto vs that there were two men ioyned in the backe, and were of a contrary complexion, the one furious, and the other meeke: they liued two yeares, and the one dyed, & the other liued long after, vntill the ſtinke of the other did kill him. I aske how can this bee? It is anſwered thus: becauſe the ſeede is caſt vnto the cels or receptacles of the wombe, which ſeede was enough for two children, and then by chance it dooth ſometime happen, that the skinne or diſtance betwixt the two cels or receptacles is broken, and they knit and ioyne in the back, and haue two heads.

Queſtion. *Whether be they one or two?*

*Anſwer.* *Ariſtotle* ſayth, you muſt looke vnto the heart, and if there be two hearts, there be two men.

Queſtion.

Question. *Why is a man borne sometime with a great head, or sixe fingers in one hand, or with foure?*

*Answer.* *Aristotle* sayth it proceedeth of superfluitie and abundance in matter: when there is too much matter, then he is borne with a great head, or sixe fingers: but if there be want of matter, then there is some part too little, or lesser then there ought to be.

## *Of Infants.*

Question. *Why are some children altogether like the father, some the mother, some to both, and some vnto neither?*

*Answer.* If the seede of the father doe fully ouercome the seede of the mother, the child dooth wholly resemble the father: but if the mothers seed predominate, then he is like vnto the mother: but if he be like neither, that doth happē for many causes: sometimes through the foure first qualities: sometime through the influence of some heauenly constellation. *Albertus* giueth an example, and saith, that there was on a time a good constellation for the begetting of hogges, and a man was then begotten and brought foorth which had a face like vnto a hogge: and according vnto this, diuers sorts of monsters are brought foorth.

Question. *Why are children oftner like the father then the mother?*

*Answer.* That proceedeth of the imagination of the mother, which thinketh of the disposition of

the father in the act of carnall copulation. And therefore by reason of the strong imagination in the time of conception, the children get the disposition of the father. As it appeareth before of the Queene which had her imagination on a Blackamoore: and of an AEthiopian Queene which brought foorth a white child, because her imagination was vpon a white colour. And this is seene in Iacob his skill in casting roddes of diuers colours into the water, when his sheepe went to ramme.

Question. *Why doe children sometime resemble more their grandfathers and great grandfathers, then their parents?*

*Answer.* Because the vertue and force of the grandfather is graffed in the hearts of the begetters: and it may be said, that sometime it doth proceede of the similitude of the nouriture, and then the child is formed by the similitude of the grandfathers.

Question. *Why are the parts of a childs body of diuers qualitie, and some soft?*

*Answer.* This proceedeth of the predomination of diuers elements, because that the bones are made of a terrestriall matter, and therefore are hard. But the braine and the marrow are made of a more waterie matter, and therefore are more soft: but the vitall spirits and animall spirits are ingendred of a more aerious substance, and these vitall spirits are principally in the liuer and the heart.

Queston. *Why doe children, according vnto the common course and vse of nature, come out of the mothers*

*mothers wombe the ninth moneth?*

*Anſ.* Becauſe the childe is then fully perfect, or els it is becauſe ſome benigne planet doth raigne, as Iupiter, who is a friend vnto nature: for according vnto the Aſtronomers, he is hot and moyſt, and therfore doth temper the malice and naughtines of Saturne, which is cold and drie. And therfore for the moſt part children borne the ninth moneth are healthy.

Queſtion. *Why doe children borne in the eight moneths end, for the moſt part, die quickly? and why are they called the children of the moone?*

*Anſwer.* Becauſe the Moone is a colde planet which hath dominion ouer the child, and therfore dooth binde the childe with his coldnes, which is cauſe of his death.

Queſtion. *Why dooth a child cry as ſoone as he is borne?*

*Anſwer.* Becauſe of the ſudden chaunge from heate to cold, which cold doth hurt his tendernes. Another reaſon is, becauſe the childs ſoft and tender bodie is wringed and put together, comming out at the narrowe and ſtraite paſſage of the matrix. And eſpecially the braine being moyſt, and the head preſſed and wringed together, is cauſe that ſome humours doe diſtill by the eyes, which are the cauſe of teares and weeping. The Diuines ſay, it is for the tranſgreſsion of our firſt fathers, and originall ſinne.

Queſtion. *Why doth a child put his finger to his mouth when he commeth firſt into the world?*

*Anſ.* Becauſe that comming out of the wombe, he commeth out of a hot bath. And therefore entring

tring into the cold, putteth his finger to his mouth for the want of heate.

Question. *How doth a child come into the world out of the wombe?*

*Answer.* He commeth forth with the head forward for if he should come with the thighes or armes forward, he shuld kill himself & the mother.

## *Of the yong one in the womb.*

Question. *How is the young one successiuely ingendred in the wombe?*

*Answer.* The first sixe dayes the seede hath the colour of milke, but in sixe dayes following a red colour, which is neere vnto the disposition of flesh, and then it is chaunged into a thicke substance of bloud, curded and thicke not running, like vnto a masse of flesh: but in the twelue dayes following them, this substance is made so thicke and sound, that it is able to receiue shape and forme: because that a fluid and running substance keepeth no impression, and so euery day receiueth some other disposition vntill his birth. And how he is gouerned euery moneth by the planets, *Boetius* dooth teach elsewhere.

Question. *Whether doth the child in the wombe voyd any excrement, or make water?*

*Answer* No, and the reason is, because he hath not the first digestion which is in the stomacke, because he receiueth no meate by the mouth, but it commeth to him at the nauell: and therefore he maketh not water, but doth sweate, which vrine is

but

but little in quantitie, and is reſerued in a ſmall skinne in the matrix, and at his birth is caſt out in abundance.

Queſtion. *Why doth the child come out of the wombe eaſily after ſeuen, eight, or nine moneths?*

*Anſwer.* Becauſe, ſayth *Galen*, when the fruite is ripe, then the ligaments are eaſily broken, and ſo it falleth eaſily.

## *Of aborſment, or vntimely birth.*

Queſtion. *WHy do women which eate vnholeſome meates, as rammiſh putrified meates, eaſily miſcarry?*

*Anſwer.* Becauſe it breedeth putrified ſeede in them, which the minde abhorring, doth caſt out of the field of nature, that is, out of the wombe, becauſe it is vnfit for the moſt nobleſt ſhape, that is, formans forme and ſhape, which is apt to receiue the ſoule.

Queſtion. *Why doth wreſtling and leaping cauſe the caſting of the child, as ſome craftie women doe of purpoſe?*

*Anſwer.* Becauſe that by ſuch leaping, the ligaments of the child are looſed, & by a conſequence there tolloweth aborſment, becauſe it can bee no longer kept in the wombe.

Queſtion. *Why doth the ſtriking of thunder or lightening cauſe a woman to miſcarrie?*

*Anſwer.* Becauſe that that vapour is burning, and dooth eaſily hurt the tender ſubſtance of the childe, entring in at the pores of the matrix or wombe. Yea, *Albertus* doth ſay, that if the childe

were aliue, lightening and thunder would kill him.

Queſtion. *Why doth thunder and lightening rather cauſe young women to miſcarrie then old?*

*Anſwer.* Becauſe the bodie of young women are fuller of pores, and more ſlender, and therfore the vapour of lightening dooth ſooner enter into their bodie: but old women haue a thicke ſkinne, and wel compacted, and therefore the vapour can not enter in and cauſe this abortment.

Queſtion. *Why doth much ioy cauſe a woman to miſcarry with her burden?*

*Anſ.* Becauſe that in time of ioye the wombe is deſtitute of heate, and by a conſequence miſcarying dooth followe. The ſame reaſon doth cauſe feare to breed it, becauſe then the heate runneth to the heart to helpe him, and forſaketh the matrix.

Queſtion. *Why doe women eaſily miſcarry when they are newly with childe, that is, the firſt, ſecond, and third moneth?*

*Anſwer. Galen* ſayth, that as apples or peares doe eaſily fall in the beginning, becauſe the knots and ligaments are ſoft and weake: ſo it is of a child in the wombe.

Queſtion. *Wherfore is it hard to miſcarry when they are gone the middle of their time, that is, three, foure, fiue, ſixe moneths?*

*Anſwer.* Becauſe that then the ligaments are ſtronger and fortified, and therefore are not eaſily broken.

Of

# Of diuers matters.

Question. *Why haue some women greater griefe then othersome in childbirth?*

*Answer.* For three causes. Sometimes for the greatnes of the childe, or because the Midwife is vnskilfull. Sometime because the childe is dead, and then boweth not, nor cannot be bowed in going foorth. And for the contrary causes, some haue lesse paine.

Question. *Why hath not a man a tayle like vnto other beasts?*

*Answer.* Because a man is a liuing creature, whose propertie is to sit: but this is proper to no other beasts which hath a tayle.

Question. *Why doe such as keepe baths or hot houses, expell the heate out of the furnace better with cold water then with hot?*

*Answer.* Because they are contrary qualities, which worke strongly the one against the other, and therefore the heate is better expelled from the stones.

Question. *Why dooth hot water rather freese then cold?*

*Answer.* Because that that water is thinner, and by a consequence giueth better entrance to the cold.

Question. *Why are men fatter about the belly, then in other places?*

*Answer.* Because the greatest digestion is in the

ſtomack, and therefore thoſe parts which are neereſt vnto the ſtomacke, are greateſt and fatteſt.

Queſtion. *Why is euery liuing creature ſad after carnall copulation?*

*Anſwer.* Becauſe the act is filthie and vncleane, and ſo euery liuing creature doth abhorre it, and when men doe thinke vpon it, they are aſhamed and ſad.

Queſtion. *Why cannot drunken men iudge of taſtes as well as ſober men?*

*Anſwer.* Becauſe the fleſh of the tongue is full of pores, and ſpungie, and receiueth great moyſture in it, and more in drunken men then in ſober. And therefore their tongue through often drinking, is full of naughtie humors, and by reaſon that it is ſo full, the inſtrument of taſte is made thicke and groſſe, becauſe that taſte is a vaine of the tongue, a ſubtile thin fleſh being taken away. And therfore through the thickning of the mean, that is, of taſte it ſelfe, drinke taken of drunkards is not perfectly felt, becauſe that vnto due feeling, there is requiſite to haue a due proportion of the meane. And of this it is alſo vnderſtood why drundards haue not a perfect kind of ſpeech.

Queſt. *Why haue melancholy beaſts long eares, and why are not men wiſe for the moſt part, which haue long eares, but ſuch as haue ſhort, as Ariſtotle ſayth in lib. de animal?*

*Anſwer.* The eares doe proceed of a cold and dry ſubſtance, which is called a griſtle, which is apt to become a bone. And becauſe melancholie beaſts doe abound in this kind of ſubſtance, therefore they haue ſuch long eares.

Queſtion.

Queſtion. *But why are the others halfe fooles?*

*Anſwer.* Becauſe the minds and ſoules doe followe the bodies: for if the ſences of the bodie bee ſubtile, then the ſoule exerciſeth ſubtile operatiõ, as well actiue as ſpeculatiue, and the contrary is in a groſſe body.

Queſtion. *How is the intellectuall ſoule ioyned to the childe in the wombe of the mother? whether doth the father which begetteth him, make the matter apt and fit to receiue the ſoule?*

*Anſwer.* The anſwer is, as the Diuines doe ſay, that into a matter or ſubſtance ſufficiently diſpoſed and made fit, God doth infuſe the intellectuall ſoule. And S. *Auguſtine* ſayth the like: The ſoule in creating is infuſed, and in infuſing is created.

Queſtion. *Why doe Hares ſleepe with their eyes open?*

*Anſwer.* Becauſe they haue their eyes ſtanding out, and their eye lids ſhort, and therefore they are hardly ſhut. Another reaſon is, becauſe they are very feareful beaſts, and therefore for the ſafegard of themſelues, they ſleepe with theyr eyes open.

Queſtion. *Why doe not Crowes giue their young ones meate before they be nine daies old?*

*Anſwer.* Becauſe that ſeeing them of another colour, they thinke that they are of another kind, and in the meane ſpace, almightie God doth feed them with the dew of heauen, as the Pſalme doth ſay: He who doth giue beaſts their food, and yong crowes which call vpon him.

Queſtion. *Why are a ſheepe and a pigeon very mild beaſts?*

*Anſwer.*

*Answer.* Because they want gall, and it is the gall which stirreth vnto anger.

Question. *Why haue birds their stones inward?*

*Answer.* If they had them outward, they would hinder their flying and lightnes.

Question. *Why doe not birds pisse?*

*Answer.* Because that that superfluitie which should be conuerted into vrine, is turned into feathers: as it appeareth because there is much moistnes in the feathers. Another reason is, because they are in continuall mouing, and therfore much moysture in them is dried vp by the ayre and winde.

Question. *Why are long egges a signe and cause of the male, and the flat short egges of the female?*

*Answer.* Because that as it pleaseth *Hippocrates*, it is the condition and propertie of heate, to sende from the centre, to the circumference of cold. And therefore if there be any long egges, it is a signe they haue great heate, and therefore they passe into the substance of the male: because that in euery kind of thing the male is hotter then the female, as the Philosopher doth say. If the egges be short and flat, it is a signe that the heat is small, and vndisperſed, and therefore goeth into the substance of the female.

Question. *Why doe we heare better in the night then in the day.*

*Answer.* Because, as *Aristotle* doth say, there is greater quietnes in the night then in the day, because the sunne doth not so well draw vp vapours in the night as in the day, and therfore the meane is more fit and readie, and the meane being fit, the motion

motion is better done by him, the which is sayd to bee done with a sound. Another reason is, because there are more motions of the ayre and sound in the day then in the night, which doe hinder one another. Also in the night there is greater silence which is opposite vnto sound, and things opposite put one against the other, shew the better.

Question. *Why dooth a man laugh sooner if he be touched vnder the arme-pits, then in any other part of his bodie?*

*Answer.* Because there is in that place a meeting of many sinewes, and because the meane wee touch by (which is the flesh) is more subtile there then in other parts, and therfore a better feeling. And this is true, if that place bee not touched too hardly: for if you doe so, then there is not that delight: and when a man is moderatly and softly touched there, the spirits which are there, are dispersed and runne into the face, and then from thence are cause of laughter.

Question. *Why is wood burned conuerted into coale, and a bone burned into a white substance?*

*Answer.* Because the wood before it was burned was reasonable moyst, and so after burning getteth heate accidentally, and that heate is not able to consume all the moysture of the wood, and therfore there remayneth some after the burning, and is conuerted into a blacke substance, because that the humiditie in the wood was slimie, & could not bee altogether consumed by the fire. But a bone of his owne nature is colde and dry, hauing but small moysture in it, which the burning dooth wholly consume, and so accidentally the moysture being

being consumed the bone waxeth white.

Question. *Why doe some women loue white men, and some blacke?*

*Answer.* There are two answers: Some women haue a weake sight, and such delight in blacke, because the white dooth hurt the sight more then blacke. The second reason is, because like doth delight in the like: but because some women are of a hot nature, such are delighted with blacke, because blacknes doth follow heate. And some of them are of a cold nature, & those are delighted with white, because cold is the mother of whitenes.

Question. *Why doe liuing creatures sleepe?*

*Answer.* For necessitie, because the instrumẽts of diuers actions are wearied, and by rest which is in sleepe, they are comforted, as *Aristotle* sayth.

Question. *Why are students readie to sleepe after dinner, if they goe about to studie, and not if they solace themselues?*

*Answer.* Because that when a man doth applie his mind to studie, the naturall heate goeth from the outward parts of the bodie to the inward, and there is strengthened, because there commeth much together, and so causeth a fume to ascend from the meate to the head, which is the cause of sleep. Or els we may answer, that when the power or vertue with which wee liue is strongest, the naturall power is weakened. But when a man dooth solace himselfe by his pleasure, the naturall heate is spred abroad, and suffereth no vapour to ascend vnto the braine, and so he sleepeth not, but is kept from sleepe, by reason that the heate is dispersed.

Question,

Queſtion. *Why doe men willingly ſleepe after labour?*

*Anſ.* Becauſe that through continual mouing, the heate is diſperſed to the externall parts of the bodie: the which after that the labour is paſt, gathereth together to the internall parts of digeſtiō, there to digeſt. And from digeſtion vapors doe riſe from the heart to the braine, the which do ſtop the paſſages, by which the naturall heat ſhould be diſperſed to the externall parts: and then the externall parts being colde and thicke, by reaſon of the coldnes of the brain, ſleep is procured. And by this it appeareth, that ſuch as eat much & drink much, doe ſleepe much and long, becauſe great ſtore of humours & vapors are bred in ſuch, which cannot be digeſted and conſumed of the naturall heate.

Queſtion. *Why are ſuch as ſleepe much euill diſpoſed, and haue an ill colour?*

*Anſwer.* Becauſe that in ſleep much moyſture is gathered together, which cannot be conſumed, which is expelled in waking: and ſo it doth couet to goe out through the ſuperficiall parts of the bodie, and eſpecially it coueteth to the face, & ſo is cauſe of a bad colour: as it appeareth in ſuch as are fleugmatike, who deſire more ſleepe then others.

Queſtion. *Why dooth it appeare vnto ſome in their ſleepe that they eate and drinke ſweet things?*

*Anſwer.* Becauſe the fleume drawne vp to the iawes, doth diſtill and drop to the throte, and this fleume is after a ſort ſweet, and therefore that ſeemeth ſo vnto them.

Queſtion. *Why doe ſome dreame in their ſleepe that they be in the water, and drowned, and ſome that*

*that they be in the water and not drowned: and this doth happen especially in such as are fleugmatike?*

*Answer.* The reason is, as *Aristotle* sayth, because the fleugmatike substance doth runne to the high parts of the bodie, and then they thinke that they are in the water and drowned, and when that substance draweth vnto the internall parts, then they thinke they escape. Another reason may be, ouer much repletion and drunkennes: and therefore when a man is ouer much filled with meate, the fumes and vapors ascend and gather together, and therefore they thinke that they are drowned and strangled: but if they cannot ascend so high, then they seeme to escape.

Question. *May any man procure a dreame by an externall cause?*

*Answer. Aristotle* holdeth that it may be done. If a man doe speake softly at a mans eares, and awake him, then of this stirring of the spirits, there are thundrings and buzzings in the head, and so a dreame of that. And so some men haue dreames by diuine reuelation, when it pleaseth God to send any.

Question. *How many humors be there in mans bodie?*

*Answer.* Foure: whereof euery one hath his proper place in mans bodie. The first is choler, which the Phisitions doe call *flaua bilis*, and is placed in the liuer. The second is melancholy, called *atra bilis*, whose seate is in the spleene. The third is fleume, whose place is in the head. The fourth is bloud, whose place is in the heart.

Question. *What conditions and qualities hath a man*

*a man of a ſanguine complexion?*

*Anſwer.* He is faire and beautifull, he hath his haire for the moſt part ſmooth, he is bold, he retaineth that which he hath conceiued, he is ſhamefaſt, giuen to muſicke, a louer of ſciences, liberall, curteous, and deſireth not reuenge.

Queſtion. *What properties doe follow a fleugmatike complexion?*

*Anſwer.* They are of a dull wit, their haire neuer curle, are ſeldome very thirſtie, they are much giuen to ſleepe, they dreame of things belonging to water, they are fearefull, couetous, and giuen to heape vp riches, and are weake in the act of venerie.

Queſtion. *What properties doe follow the cholerike man?*

*Anſwer.* He is furious and angrie, quarrelſome, giuen to warre, pale coloured, he is vnquiet, drinketh much, ſleepeth little, and deſireth much the companie of women.

Queſtion. *What properties doe followe the melancholy man?*

*Anſwer.* He is ſwarthie, browne of complexion, his vaines hidden, he eateth little, and digeſteth leſſe: when he dreameth, it is of darke confuſed things, he is ſad, fearefull, exceeding couetous, and incontinent, vnleſſe he bridle his affection.

Queſtion. *What dreames doe follow theſe complexions?*

*Anſwer.* Pleaſant merry dreames doe followe the ſanguine complexion: fearefull dreames the melancholy: the cholerike dreame of chiding, fighting, and fire: and the fleugmatike of water.

And

And this is the reason why a mans complexion is sayd to be knowne by his dreames.

Question. *What is the reason that if you couer an egge ouer with salt, and let him lye in it a fewe daies, all the meate within him is consumed?*

*Answer.* The great drines of the salt doth consume the substance of the egge: but in sand some say they may be kept long, as Mariners doe practise.

Question. *Why is the melancholy complexion the worst of all complexions?*

*Answer.* Because it is the dregges of the bloud, which is an enemie to mirth, and farthest off from the beginning of mans life, and bringeth olde age and death, because it is dry and cold.

Question. *Why are the fleugmatike for the most part dull of wit?*

*Answer.* Because that as the viuacitie of wit proceedeth of heate, so of cold the contrary, which they are subiect vnto.

Question. *Whereof doth it proceede that some men die with extreame ioy, and some with extreame griefe?*

*Answer.* Ouer great ioy doth ouer much coole the internall parts of the bodie, and ouer much griefe dooth drowne and suffocate the heate, the which fayling a man dyeth.

Question. *Why hath man so much haire on his head?*

*Answer.* The haire of the head doth proceede of the vapors which rise from the stomacke, and ascend to the head, and also of the superfluities which are in the braine: and these two passing through

through the pores of the head, are conuerted into haire, by reason of the heate and drines of the head. And because mans bodie is full of humours, and hath more braine then other creatures, and also more superfluitie in the braine, which the braine expelleth, it followeth that he hath more haire then other liuing creatures.

Question. *How many waies is the braine purged, and other hidden parts in the head?*

*Answer.* The watery and grosse humours are purged by the eyes, melancholy by the eares, choler by the nose, and fleume by the haire.

Question. *What is the reason that some blush and change colour, when they heare that which they would not?*

*Answer.* Shamefastnes is a certaine kind of anger and displeasure, and feare ioyned together, when a man is offended against himself, or against another: when wee see or heare some thing to bee discouered, which our selues haue done naughtily, or would not haue knowne, the anger which wee conceiue is greater then the feare, and therefore the bloud running to and fro, in the end remaineth in the highest part of the bodie, vntill the spirits be quiet and pacified, and the passions gone.

Question. *What is the reason that such as are very fat in their youth, are in daunger to dye on the sudden?*

*Answer.* Such haue their vaines very small and close, by reason of their fatnes, that the ayre and breath can hardly haue free course in them, and thereupon the naturall heat wanting some refreshing of the aire, is put out, and as it were quenched.

Question. *Why doe garlike and onyons growe when they are gathered?*

*Answer.* It proceedeth of the great humiditie which is in them.

Question. *Why do men feele the cold sooner then women?*

*Answer.* Because that men, being more hot then women, haue their pores more open, & therfore the colde dooth sooner enter into them, then into women.

Question. *Why are not old men so much subiect vnto the plague, as yong men and children?*

*Answer.* They are colde, and therefore their pores are shut vp, and not so open as in the youth, and therefore the infecting ayre doth not penetrate so soone as when they are open, as in youth, by reason of their heate.

Question. *What is the reason that lime is set on fire, and on a greater heate, by casting water on it?*

*Answer.* Lime is hot of nature, and therefore when water is cast on it, it fleeth from the colde, and by vniting his force, gathereth a greater heate and strength, and so is set on fire. And that is also the reason that a candle dooth burne faster in the winter then in the summer: for then, by reason of the compassing cold, the heate vniteth it selfe, and gathereth the closer to the tallowe or waxe, and so doth consume it the faster.

Question. *Why do we cast water in a mans face which doth swoune?*

*Answer.* Because that through the coldnes of the water the heate may runne to the heart, and so giue strength.

Question.

Question. *Why are those waters best and most delicate, which runne towards the sunne rising?*

*Answer.* Because that running towards the sunne rising, they are soonest strooken with the sunne beames, and made pure and subtile, because the sunne hath them long vnder him, and by that meanes taketh away their coldnes, & other grosse vapors, which they take of the groūd they run by.

Question. *Why haue women such weake small voyces?*

*Answer.* Because their instruments and organs of speaking, by reason they are cold, are small and narrow: and therefore receiuing but little ayre, causeth the voyce to be small and effeminate.

Question. *Whereof doth it proceed, that want of sleepe doth weaken the bodie, and the braine?*

*Answer.* Much watching doth ingender choler, the which being hot, dooth drie vp and lessen the humours which conserue the braine, and the head, and other parts of the bodie.

Question. *Whereof doth it proceede that Vineger doth stanch bloud?*

*Answer* It proceedeth of his colde vertue, and all colde naturally is binding, and vineger being cold, hath the like propertie.

Question. *Why is the sea water saher in summer then in winter?*

*Answer.* This doth proceed from the heate of the sunne, seeing by experience, that a salt thing being heated becommeth more bitter.

Question. *Why is smoake contrary vnto the eyes?*

*Answer.* Because that in the eyes there is a delicate and pure chrystalline humor, & the eie is also

cold, and without any colour at all, and the smoke is grosse and hot, and by that meanes doth pierce the humours of the eyes and hurt them. And if the eye had any colour in him, all things set before him would seeme to bee of the same colour. And because the eye is cold, and the smoke hot, it doth cause the vapors which are contained in the eyes, to drop and distill, which is hurtfull for the eyes.

Question. *Why do men liue longer in hot regions then in cold?*

*Answer.* Because they are more drie, and by that meanes the natural heate is better conserued in them, then in cold countries, because the colde doth extinguish the heate.

Question. *Why is well water seldome or neuer good?*

*Answer.* All water which standeth still in his spring, & is neuer heated with the sunne beames, is very heauie, and hath much earthly matter in it, and therefore wanting the heate of the sunne is naught.

Question. *Why doe we sleepe better, and more at our ease on the right side, then on the left?*

*Answer.* Because that when we lye on the left side, the lungs doe lye vpon and couer the heart which is on that side vnder the pappe. Now the heart being the fountaine of life, being thus occupied and hindred with the lungs, cannot exercise his owne proper operations, as being ouer much heated with the lungs lying on him, and therefore wanting the refreshing of the aire which the lungs doe giue him, like the blowing of a paire of bellowes, is choked and suffocated: and lying on the

right

right side, these inconueniences are auoyded.

Question. *Whereof doth it proceed, that the holding of the breath doth cause the yexing to go away?*

*Answer.* Because the holding of the breath doth heate the internall parts of the bodie, & this heat chaseth away the yexe, being nothing els but a cold ayre within the body.

Question. *What is the reason that old men doe sneese with difficultie?*

*Answer.* Because that through their coldnes, their arteries are very narrow and close, and therefore the heate is not of force to expell the cold: for I thinke that sneesing is like vnto the combat in the ayre made by thunder, which is caused of heate and cold.

Question. *Why dooth a drunken man thinke that all things doe turne round about him?*

*Answer.* Because that the spirits which serue the sight, are mingled with vapours and fumes of the wine: and then the ouer much heate causeth the eyes to be in a continuall mouing, and the eye being round, causeth all things about him to seeme to goe round.

Question. *Whereof dooth it proceede that the bread which is made with salt, is lighter then that which is made without it, considering that salt is very heauie of it selfe?*

*Answer.* Although bread bee heauie of it selfe, yet the salt drying it, dooth make it light, by reason of the heate which it hath, which heate doth drie: & the more salt there is in it, the better the bread is and the lighter, and the more holesome for the bodie.

Queſtion. *Why is not new hot bread good for the ſtomacke?*

*Anſwer.* Becauſe it is ful of moiſtnes, and thick and hot vapors, which doe corrupt the bloud: and hot bread is blacker then cold, becauſe heat is the mother of blacknes, & becauſe the vapors are not gone out of it.

Queſtion. *Why doeth lettiſe cauſe a man to ſleepe?*

*Anſwer.* Becauſe they doe ingender groſſe vapors.

Queſtion. *Why doeth the dregges of wine and oyle goe to the bottome, and thoſe of honey ſwimme vppermoſt?*

*Anſwer.* Becauſe the dregges of wine and oyle are earthly, and no way purged before, and therefore being of the nature of earth, doe goe to the bottome. But honey is a liquor, which commeth from the ſtomacke and belly of the Bee, and was there in ſome ſort purified and made ſubtile, and by that meanes that which remayneth is light and hot, and therefore goeth vpward.

Queſtion. *Why doe cattes eyes and woolfes eyes ſhine in the night, and not in the day?*

*Anſwer.* The eyes of theſe beaſts are by nature more chryſtalline, then the eyes of other beaſts, and therefore doe ſhine as they do: but the brightnes of the ſunne dooth hinder them to bee ſeene in the day time.

Queſtion. *What is the reaſon that ſome men, when they ſee others daunce, doe the like with their head, or feete, or by ſome other geſture of their bodie?*

*Anſwer.*

*Answer.* The answer is, because that the sighe hauing carried and represented vnto the minde that action, and iudging the same to be pleasant & delightfull, and therefore desiring it, the imagination draweth the likenes of it in conceit, and so stirreth vp the bodie to those gestures.

Question. *Why doth much sleepe cause some to grow fat, and some leane?*

*Answer.* Those which are of a hot complexion, when they sleepe, doe consume and digest the superfluities of that which they haue eaten, and for that cause become fat. But such as are of a colde complexion, when they sleepe are more cold, and so digest lesse.

Question. *How or for what cause doe wee suffer hunger better then thirst?*

*Answer.* When the stomacke hath nothing to consume, it consumeth the fleume or humours, which it findeth most readie and most at hand, and therefore wee suffer hunger better then thirst, because the heate hath nothing to be refreshed withall.

Qu. *Why doth the haire fall after a great sickues?*

*Answer.* When the sicknes is long, or an ague, the humors of the head are dried vp, through ouer much heate, and therefore wanting nourishment, they fall.

Question. *Why doth the haire of the eye browes grow long in old men?*

*Answer.* Because that through their age, the bones of the eye-lids are thinne, by reason of want of heate, and therefore the haire doth grow there, by reason of the rheumes of the eyes. The like

doth happen to such as imagine much, because that with their heate they draw many humours to the forepart of the head, where the imagination is placed.

Question. *Whereof proceedeth gaping?*

*Answer.* Of grosse vapours which occupie the vitall spirits of the head and the sences, and are cold and make men readie to sleepe.

Question. *What is the reason that some flowers doe open with the sunne rising, and shut with the Sunne setting?*

*Answer.* Cold doth close and shut, as hath been sayd, and the heate of the sunne doth open and inlarge. Some doe compare the sunne vnto the soule in the bodie: and as the soule giueth life, and whē it departeth death followeth: so the sunne dooth giue life and vinifieate all things, & the cold bringeth death, and withering, and decaying of all things.

Question. *Why doth griefe cause men to growe old, and grey?*

*Answer.* Age is nothing els but a drines and want of humours in the bodie: griefe then causing alteration, and alteration heate, and heate drines, age followeth immediatly and graynes.

Question. *Why are al gelded beasts weaker then such which are not gelded?*

*Answer.* Because they haue lesse heate, and by that meanes lesse force and strength.

MAR-

# MARCVS ANTONIVS ZIMARAS SANCTIPETRINAS PROBLEMES.

## I.

*Why is it esteemed in the iudgment of the wisest, the hardest thing of all to know a mans selfe?*

Is it because nothing can bee knowne, if his forme and perfection cannot be knowne? To know the forme and perfection of a mans self, as it seemeth vnto the Philosopher, is a matter hard enough. And a man by the authoritie of *Plato*, either is nothing, or if he bee any thing, is nothing els but his soule. Or is this because it cannot be done but by a reflexed action? And to reflect and looke vnto himselfe, is a token that we are separated from the flesh. For he who would know himselfe, should be drawne from sensible affections, and how hard this is, no man is ignorant. Or is it beause a man liueth by vnderstanding? But the vnderstanding of a man cannot conceiue

eciue himselfe, but after the vnderstanding of another, and this is very hard.

II.

*Why was Socrates esteemed the wisest of all Greece, by the Oracle of Apollo, seeing that by the opinion of Aristotle, he was conuersant and busied onely about morallitie, and nothing about nature.*

Whether is it because it is more expedient for the common commoditie and vse of man to liue wel, then to contemplate? or because as it seemeth to *Plato*, that was vsually professed of him euery where, I know this one thing, that I know nothing.

III.

*Why doe men especially contend and striue in things of wit?*

Is it because they think, that other things which are called goods, are in the power of another? as the gifts of the bodie are natures, & externall and worldly goods are subiect vnto the rule of fortune: whereof it cõmeth to passe, that euery man can easily suffer himselfe to be ouercome in such things, as things not happening through his fault or occasion. But they think wit to be in our own power. Or is it because they thinke that the goods of the mind do excell al other goods, & therfore do think it a thing most naturall to contend for that which is most excellent? Or is it, because it is a common disease of all mã, as it seemeth vnto a certaine wise man, that euery mã doth think himself more learned then he is, & therfore doth desire to performe that which he beleeueth, without study & labour.

IIII.

*What is the cause that few men take paines in attaining*

*taining of sciences, seeing that all men by nature do desire to know?*

Whether is it because that the gods haue put vertue to bee gotten with swear and labour, as *Hesiodus* saith? or because the pleasures of the body do draw a mans minde from the searching out of the trueth? It is requisite for him who desireth to liue in mind, that he thinke and meditate on the death of the bodie, as the diuine *Plato* doth think. Or is it because the nature of man is forced to serue many waies, as it pleaseth *Aristotle*: whereof it falleth out, that when things necessarie doe faile, the naturall desire is not brought into action? for nature of her selfe is not sufficient to contemplate.

V.

*Why doe men say that Philosophie is naked?*

Is it because trueth is naked, and that there needeth no colour of words, whé we handle a matter of trueth? for it belongeth vnto Sophisters to dispute of tearmes, when the sincere trueth is sought. Or is it because they do not play the Philosophers well, which seeke philosophie for gaine and ambition, and not for her selfe? Or is it because he should be voyd from all worldly affections, who desireth to endeuour himselfe in the studie of philosophie? for as *Aristotle* doth say, The soule is made wise by rest and quietnes. And it were easie for Philosophers to become rich if they would, as it appeareth by the example of *Thales*.

VI.

*Why doe men desire to be had in memorie after their death? and therefore some make pyramides, and statues, and images, and diuers other tokens and monuments*

*uements they build and leaue behind them?*

Is it because all things, as it seemeth vnto *Aristotle*, doe desire to participate of some perpetuitie and diuine being, as much as they can? And therfore if they cannot remayne in nature and being, yet they endeuour at the least to continue in opinion and conceit of men: or els hath custome brought it in so, to stirre vp such as come after, to the end they may not degenerate from their parents?

VII.

*What is the cause why mens desires grow without measure, about fortunes goods?*

Is it because naturall desires, as *Seuerus* saith, haue an end, and such desires which proceede of a false opinion, haue no where, where to end?

VIII.

*Why doe Poets alwaies assigne and appoynt some wise man to be familiar with Princes? as Homer doeth Nestor with Agamemnon: Euripides Tyresias with Creon: Hesiodus Prometheus with Iupiter: and Maro Achates with AEneas?*

Is it because that by the law of nature, as *Plato* doth say, wisedome and power should direct their actions to one end, and affect the same thing, loue it, and seeke it?

IX.

*Why doeth Homer, when he maketh mention of Embassadors, talke alwaies of the embassie of a commander, in bare words?*

Is it because it is the dutie of Embassadours to declare the bare will of the commander, and put his sentence in execution? and therefore it is certaine

taine that he should adde nothing nor take away. Or els is it becauſe the commaundement of him who doth rule, that is, of a wiſe man, is ſet in good order, and is preſumed to bee moſt perfect? And therefore there ſhould be nothing chaunged, but his decrees and conſtitutions are to be iudged abſolute and perfect.

X.

*Why doth Ariſtotle vſe exceeding brewitie in moſt hard matters?*

Whether is it, becauſe it is the cuſtome of wiſe men to loade their words with ſentences? or els to the end that he would bee obſcure, to feare and keepe off rude wits from the reading of his works, as it ſeemeth to the expoſitors? Or whether is it becauſe that in a hard matter, many words in a matter of trueth are ſuſpected? becauſe that truth doth conſiſt in a fewe words. Or is it becauſe that as it ſeemeth vnto the wiſe man, in many words there is error often committed?

XI.

*Why do famous men in any ſcience, when they do erre in any matter, erre more dangerouſly then thoſe which are leſſe famous?*

Is it becauſe that ſuch, truſting vnto the skill of their owne wit, are drawne farre from their ſences, and therefore muſt needes bee deceiued? *Auicen* may ſerue for a proofe of this, who for all his fame in Philoſophie, ſayd, that a man might naturally be brought foorth of the earth. And that famous great *Auarroes*, who thought that a maide might conceaue with child in a bath, without knowledge of man.

## OVT OF ARISTOTLE.

*WHy is man, who is indued with learning, the moſt vniuſt of all liuing creatures?*

Whether is it becauſe with his wit and conceit, he is much giuen to pleaſures? and therefore he doth ſeeke out greatly and weigh what felicitie is, which no man can obtaine but with iniurie.

XII.

*Why do men deſire rather to ſeeme, then to be and not ſeeme?*

Is it becauſe only man is participate of honour? whereby it commeth to paſſe, that euery man deſireth to ſeeme good, and yet naturally fleeth labour, and yet we get no vertues but by labor. Or is it becauſe the propertie of a Sophiſter is rather to ſeeme, then to bee, and not ſeeme? But there are very fewe which truely attaine vnto vertue.

XIII.

*Why doe ſome in their youth beget girles, and in their middle age, or when they begin to grow old, beget boyes?*

Whether is it becauſe the ſeede waxeth cold in ſuch as vſe the act of carnall copulation too oft? And therefore in their middle age, or when they grow old, not vſing it ſo much, their ſeede is hotter, which is the begetter of males.

XIIII.

*Why haue children and boyes pleaſure in the act of Venerie, conſidering that they doe not caſt foorth any ſeede?*

It is as the Philoſopher ſaith, becauſe that there

is a certaine tickling & itching in the letting forth of the ſpirit, or breath, as it is in ſuch as are of age, by the caſting out of ſeede.

XV.

*Why haue they leſſer pleaſure which vſe this act of copulation oft?*

Whether is it becauſe that by often vſing carnall copulation, the ſpirit and ſeede doth decreaſe and waxe cold? and therefore the ſeede is not ſo itching nor ſo tickling, which is the cauſe of delight, as Philoſophers affirme.

XVI.

*Why dooth immoderate carnall copulation more hurt, then immoderate letting of bloud?*

Whether is it becauſe the ſeed is fuller of ſpirit, and a nutriment better diſpoſed and prepared for the nature of the bodie then the bloud? for as it ſeemeth vnto *Galen*, the ſeede is the ſubſtantiall cauſe of the parts of the bodie, and of it the bodie doth grow, increaſe, and is nouriſhed. And as he who is a hungred, is hurt more by the taking away of bread then of flower, ſo the bodie is more weakened by the taking away of ſeede, then by the euacuation of bloud.

XVII.

*What is the reaſon that ſuch as haue a very long yard, cannot beget children?*

Whether is it becauſe the ſeed going a long diſtance, the ſpirit doth breathe out? and therefore is cold and vnfit for generation.

XVIII.

*Why do ſuch as are corpulent caſt forth little ſeed in the act of copulation, and are oft barren?*

Is it becauſe in ſuch, the ſeede paſſeth into the nouriſhment of the bodie? and for the ſame reaſon corpulent women haue but ſmall ſtore of flowers?

## XIX.

*Why are women apter to the act of Venerie in ſummer time, and men in the winter?*

Whether is it, as it ſeemeth vnto the Philoſopher, becauſe at that time their ſtones hang downward, and are feebler then in the winter? ſeeing it is neceſſarie for him who will vſe carnalitie, to draw them vp. Or is it becauſe hot natures doe boyle and chaſe in ſummer and decay, and colde natures become liuely? for a man is hot and drie, a woman colde and moyſt. And therefore in that ſeaſon the ſtrength of men doth decay, and the ſtrength of women growe ſtronger and liuelier, through the benefit of a contrary qualitie. And for the ſame cauſe, as *Galen* ſaith, ſome beaſts of a cold nature doe almoſt dye in dens and holes, through the exceſſiue cold of the ayre, and receiue little nouriture at all, which reuiue againe when heate commeth.

## XX.

*Why is man the proudeſt of all liuing creatures?*

Whether is it by reaſon of his great & ſtraunge knowledge? for as the Philoſopher ſayth, all ſenſible things conſiſt in ſence, intelligible in the vnderſtanding, what remaineth then which eſcapeth his knowledge? Or is it becauſe he ſeemeth to be the knot and faſtening together of God and the world? for he is in the middle betwixt both. Or is it becauſe he hath rule ouer all other creatures,

and

and all things seeme to bee brought vnto his arbitrement? Or shall I answer, that the pride of man dooth proceede of the want of knowing himselfe? for truely if he would remember that he is conceaued like vnto dung and vrine, if he would mark how hee is brought naked into the world, if hee would weigh how he doth leade his life in miserie & toyle, if he would think deeply how he is bound to dye, he would not be proud at all.

XXI.

*Why doth man especially Vnderstand one thing, and doe another?*

Is it because there is the same science of contrary things? or because the dutie of the minde is to reach vnto many things, and the appetite tendeth vnto one thing only? And a man for the most part doth loue by vnderstanding and reason, and beasts are lead with appetite, anger, and pleasure.

## OVT OF ARISTOTLE.

*WHy is man the wisest of all liuing creatures?*

Whether is it because he hath a very little head, in respect of the proportion of his bodie, as it seemeth vnto the Philosopher in his problemes? Or is it because he is of a most perfect nature, and therefore the habites of vertues are more excellent in him? Or whether is it because the bloud of man is most subtile, and pure, and cleane? The bloud is the nouriture, and that the last nouriture, and therefore there is great difference whether it be cold or hot, thinne or thick, troubled or cleere. Or is it by reason, that through his owne constitu-

tion, he hath a moſt perfect ſence of feeling, as experience doth ſhew in men? for becauſe they haue ſoft fleſh, they are endued with a ſharpe and quick wit: and they whoſe fleſh and skin is thicker and groſſer, are dull and ſlow. And therefore the temperature of a man ſeemeth moſt fit and apt for prudence and wiſedome. And that by reaſon, becauſe that in a ſoft bodie and tender, the firſt and motherly ſpirit of the ſoule is eaſlier infuſed, and dooth more willingly and ſpeedily diſcourſe: and contrariwiſe, the hardnes and thicknes doth ſtop, and therefore is a hinderance that the pure and cleere bloud be not carried frō place to place: for vnto euery man is giuen a certain portiō of ſpirit.

## XXII.

*Why is a womans wit ȳnapt in good things, and moſt prompt in naughtie things? as Euripides ſayth in Medea?*

Whether is it becauſe of a priuation, which ſeemeth to bee coupled and ioyned with her nature? for as it doth appeare vnto a Philoſopher, a womā is a man hurt: and the condition of a priuation is, alwaies to goe about hurt and intend miſchiefe.

## XXIII.

*Why doe men ſay, that a womans firſt counſell ſhould be choſen?*

Is it becauſe as we ſee in things which want reaſon, their actions and motions are guided and directed to their proper ends by a ſuperiour power? for I thinke that to be moſt true which is ſayd, that there was a prouidence which did caſt into an vnhoneſt man the deſire of honeſtie; and in a poore man the deſire of wealth, as farre as is ſufficient.

So

So the vnderſtanding of a woman, although they vnderſtande not the reaſon of good and euill, is ſometime directed by an infallible trueth to take ſuch things in hand: the counſels which they goe about, through their owne ſearching, are to be left of, as weake, and ſubiect vnto many errors.

XXIIII.

*Why do women deſire rather to goe trim, and deck themſelues then men?*

Is it becauſe the nature of women is vnperfect? and thereupon they endeuour to ſupplie the want of nature with the benefite of arte? for by nature that which is euill fauoured and vnſeemely, dooth couet and deſire that which is faire and honeſt? or is it becauſe that wanting the beautie of the mind, they are forced to ſtudie how to trimme and deck their bodies.

XXV.

*What is the cauſe that a tall man is ſeldome wiſe?*

Is it becauſe the largenes of his bodie doth proceede of exceſſe of heate, and abundance of humiditie? But wiſe men doe thinke, that the perfection, accompliſhment and goodnes of our operations is perfected by drines, which dooth alwayes goe on and increaſe, vntil it bring vs vnto our end. For the conſtitution of the bodie, from his firſt beginning did ſpring from the laſt humiditie, but the vehemencie and exceſſe of heate doth ouerthrow the iudgement and quietnes of the mind.

XXVI.

*Why is a multitude of princes or rulers naught, as Homer ſayth?*

Is it becauſe that if the gouernmẽt ſhuld be tur-

ned into tyrannie, it is better to be vnder the yoke of one, thē of many? Or becauſe a multitude of rulers doe ſeldome looke to the good of the Common-wealth? whereof it proceedeth, that if one doe diſagree, great hurt is like to hang ouer the comminaltie. It is eaſier for one man to be well giuen then many. In the gouernment of many there wanteth not ſtrife, debate, and enuie. And therefore ſeeing that experiēce doth teach, that a kingdome will not receiue two, it is moſt truely ſayd of *Ariſtotle*, that a multitude of rulers is naught, and therefore let there be but one prince.

## XXVII.

*Why haue other beaſts their hearts in the middeſt of their breaſt, and man declining ſomwhat towards the left ſide?*

Is it becauſe it ſhould moderate the cold of that ſide? for as *Ariſtotle* doth ſay, man onely hath the left ſide cold. Or is it as the Phiſitions doe ſay, becauſe it ſhould giue place vnto the liuer, which is placed in the right ſide?

## XXVIII.

*Why doth a woman loue that man exceeding well, who had her maiden head?*

Is it becauſe that as the matter dooth couet a forme or perfection, ſo doth a woman the male? or is it by reaſon of ſhamefaſtnes? for as that diuine *Plato* ſaith, ſhamefaſtnes dooth follow loue. It is reaſon that ſhe loue and eſteeme of him who looſed the bonds of her credite and ſhame. Or is it becauſe the beginning of great pleaſure, dooth bring a great alteration in the whole, becauſe the powers of the minde are greatly delighted, and

ſtick and reſt immoueably in the ſame? And therfore *Heſiodus* giueth counſell to marry a maide.

XXIX.

*Why are the nights in the full Moone ſomewhat warme, ſeeing that according vnto the Mathematicians, the Moone is cold by nature?*

Whether is it, becauſe the opinion of the Peripatetikes is to be preferred, which ſay, that euery light doth heate, in that reſpect that it is reflected?

XXX.

*Why are the nights in the Autumne colder, then in the ſpring?*

Is it becauſe the ayre is then very thinne, and bodies which are rarefied are very apt to receiue heate or cold? as it is eaſily ſeene in the water: for water heated dooth ſooner freeſe then colde water, becauſe it is rarefied with the heate.

XXXI.

*Why are our bodies ſooner hurt with colde in the Autumne, then in the ſpring?*

Is it becauſe the bodies which are accuſtomed vnto cold, doe in the ſpring time come to heate? and therefore the mouing or mutation is naturall and not ſudden: but in Autumne they haſten from heate vnto cold, not being accuſtomed, and without any meane. And nature doth not endure ſudden changes, as *Galen* ſayth.

XXXII.

*Why are men full of haire prone and apt vnto the luſt of the fleſh?*

Whether is it becauſe that in them, there is preſumed to be great ſtore of excremẽts, and of ſeed, as it ſeemeth vnto the Philoſopher?

## XXXIII.

*What is the reaſon that men which haue a ſmall head, are naturally angrie and teſtie?*

Is it not becauſe that when the head is little, & the braine by a conſequence, the heat of the heart cannot be moderated with the cold of the braine as it ought to be? And anger doth proceed of the boyling of the bloud about the heart, through the deſire of ſome thing which doth grieue and make the heart ſorry.

## XXXIIII.

*Why doeth a man hold faſt together and cloſe his fundament, after he hath made water?*

Whether is it becauſe the ayre doth runne preſently to fill that which is voyd? and therefore the parts of the body are altered immediatly with the coldnes of the ayre, and doe quake and tremble.

## XXXV.

*Why haue ſome men dyed through griefe and ſadnes, and ſome through ioy, and none for anger?*

Is it becauſe ioye dooth coole the very inwarde guts? griefe and ſorrow doth ſuffocate and kill the inward parts, and coole the outward? anger doth heate both: whileſt heate doth remaine, the life & nature remayneth, becauſe the ſoule is ſayd to be life in naturall heate.

## XXXVI.

*Why doth the Voyce chaunge in man and woman when they begin to haue ſeede?*

Is it becauſe the heart is the beginning of the vaines and of the bloud, as *Ariſtotle* ſayth againſt the Phiſitions? and thereupon it riſeth, that becauſe the change of the excremẽt of ſeed is made

in

in the higheſt part of the body, the voyce as being aboue doth make it manifeſt. And thereupon it is that the voyces of both man & woman do change when they begin to haue ſeede.

XXXVII.

*What is the reaſon that when a pot full of boyling liquour is ſeething ouer, yet the bottome is cold?*

Is it becauſe the hot vapors aſcend vpward? and therefore when the vppermoſt water is hot, the bottome in meane ſpace is colde, by reaſon of the coldnes of the water adioyning next vnto it.

XXXVIII.

*Why doe wee finde the graine which we finde in ants holes, & gathered in the ſummer time, gnawne on one end?*

It is becauſe they are directed of nature, to gnaw & conſume that end where the vertue of ſeeding is, for feare it ſprout againe: truely, their labours ſprouting and growing, they ſhould be depriued of their nouriture, belonging neceſſarily vnto themſelues.

XXXIX.

*Why do the mothers loue their children more feruently then the fathers?*

Is it becauſe they take greater paines with thē? or becauſe of the greater certaintie which they haue of themſelues? as *Ariſtotle* ſayth.

XL.

*Why is not the father as welbeloued of the ſonne, as the ſonne is of the father?*

Is it as wiſe men ſay, becauſe loue doth not goe backward, but alwaies forward? becauſe that loue doth by nature ſerue ſuch as loue, to continue the kind: whereof it cōmeth to paſſe, that our naturall

desire neglecting things past, doth looke to things to come. Or is it, as the Philosopher doth say, because the father hath somwhat of his in the sonne, the sonne nothing of his in the father?

## XLI.

*Why doe the children for the most part, resemble rather the mother then the father, seeing that (as Aristotle doth say) the matter doth not concurre actiuely to the begetting of the child?*

Whether is it because al similitudes and likenes in mankind and nature, are virtually contayned in the seede of the father? whereby it is that for the most part the sonne is like neither, but the grandfather or great grandfather, and sometime like none of all the familie. Or is it because this dooth proceede of a strong imagination? for such are wont wonderfully to loue their wiues. For as *Auicen* doth affirme, the bodie is sometime chaunged by affections, which are called *affectus animales:* for they doe print deepe impressions in naturall things, as it doth happen that the childe dooth represent him, whose pourtraiture & image was forconceaued in the act of carnall copulation of the woman and of the man. But some of the vulgar sort, who knowe not the causes of things, are not contented with this doctrine: but the wise agree and consent vnto it. And therefore it commeth also to passe, that the bloud rūneth and goeth to the externall parts in him, who casteth conceits in his minde of red things. And so some mens teeth are on edge, when they see another eate sowre things: and when we behold another diseased and grieued in any part, the same part in vs doth languish and

grieue,

grieue. And often also the constitution of our bodie is changed through excessiue feare.

XLII.

*Why are asses more nimble, as the prouerbe is, when they are yong, then in any other time?*

Whether is it because that their nature and constitution being melancholy from the beginning, it is requisite there should be a temperature, with the recompence of contrary qualities. For melancholy by nature is cold and drie: but when they are young they are hot and moyst. This wee also see in melancholy children, the which in their childhood are of great wit, and before it be looked for, are of great wisedome so farre foorth, that you may hope and promise any thing of them in time to come: whose wits neuertheless in progresse of time doe decay and fade. Be therefore (sayth the Greeke) naught, to the end that thou mayst liue: for the nature of such is most short.

XLIII.

*Why be there no Asses in Pontes and Scythia?*

Is it because their nature is most impatient of cold, as the Philosopher doth say?

XLIIII.

*Why are clergie men and women most couetous?*

Is it because the habite of vertue is bred of many actions? and therefore seeing that priests doe want wife and children, they are forced no wayes to spend their goods, and yet are accustomed to take and receiue, and so become couetous. For as the Philosopher doth say: Such as euery mans actions are, such dooth he become. The nature of women, as wee haue often sayd, is vnperfect, and there-

therefore they thinke it impoſsible, fully to ſatisfie themſelues. And therefore they gather together, and keepe, that by that meanes they may helpe their need, and by induſtrie and arte they couet to get, that which nature dooth not giue them. And for the ſame reaſon, I ſuppoſe old men giue themſelues to couetouſnes: for wanting & being deſtitute of helpes by age & nature, they gape after the goods of fortune, that with them they may reſiſt and oppoſe themſelues againſt all wants.

XLV.

*Why doe wounds grieue leſſe in warre, then out of warre?*

Is it becauſe the powers of the ſoule bend another way? for as the Philoſopher dooth ſay, if our mind be ſtrongly fixed vpon other matters, we doe not ſee thoſe things which are before our eyes. Or whether is it by reaſon of anger, the which as wiſe men doe ſay, doth heate the internall & externall parts? And as *Ariſtotle* dooth affirme, with heate the ſoule dooth worke all things. And therefore it happeneth, that the angrie man doth growe colde but ſlowly after his wound, and therefore alſo he doth leſſe grieue and late.

XLVI.

*Why do we wonder at the eclipſe of the Sunne and the Moone, and not at all at the generation of plants and beaſts by ſeede?*

Whether is it becauſe our admiration ceaſeth in things which are vſuall, & our mind neglecteth to ſearch out the trueth in ſuch things? But that which happeneth ſeldome, dooth ſtirre vs vp to wonder, and induceth the vnderſtãding to ſearch out the cauſes of it.

XLVII.

XLVII.

*Why doth the head-ach, and dulnes of the memorie, and an euill disposition of the imagination follow the long detayning of the seede?*

Whether is it because it doth hinder and make heauie the braine by excesse of seede? or els because the seede long kept, getteth some venemous qualitie, and therefore the fume and vapour of it doth hurt the head?

XLVIII.

*Why doe Priests and Munkes feare and abhorre death more then any men?*

Is it because they are by nature cold & melancholy? or because they perceiue themselues to perish vtterly? for whē they are out of this world, they neither continue in their owne nature, nor in posteritie.

XLIX.

*Why if trees fall their leaues, & beasts their haire and feathers, they receiue them againe? and if a man become bald, his haire commeth no more?*

Whether is it because the times of the yeare do bring that chaunge of bodies so, that in the first change there followeth an interchangable course one after another? and beasts receiue againe their feathers and haire, & trees their leaues: but baldnes commeth vnto man through age, but nature giueth no comming againe to age.

L.

*Why doth a summer end all diseases?*

If force and nature bee strong, it shall finde an ayre most fit for resolution, and digestion, & expulsion of superfluities: if weake and ouerthrowne, the heate dooth ouerthrowe it more: it dooth

looſe weake bodies, and therefore there commeth nothing vnto the ſicke bodie but death.

LI.

*Why, if a man do put his hands into the water in the ſummer, he is colder when the water is moued, then when it ſtandeth ſtill?*

Whether is it becauſe the parts of the water which touch his hands, be hot by the heate of his hands? for euery agent which doth communicate with the patient, in the thing whereon it worketh, in doing doth ſuffer againe, and the water being moued, it is neceſſarie that the parts of it which are rarefied be ſcattered abroad, and others more cold ſucceed them.

LII.

*Why doe ſome which haue an euill complexion and conſtitution of body liue longer, then ſome others which are of a ſanguine and better nature?*

Whether is it through his bad gouernment and order? or becauſe there was ſome hidden cauſe in thoſe diſpoſitions: for as *Auerrois* ſayth, the number of the elements is infinite in the workes of nature, the which none beſides the author of nature doth vnderſtand.

LIII.

*What is the cauſe, as the Phiſitions doe ſay, that the ſuffocation of the matrix, which happeneth vnto women through ſtrife and contention, is more dangerous, then the detayning of their flowers?*

Whether is it, becauſe that how much the more an excrement is perfect, as long as it doeth continue in his naturall diſpoſitiõ, by ſo much the more it is worſer, when it is remoued from that, and drawne

drawne to a cõtrary qualitie? As it is ſeene in vineger, the which is ſharpeſt which is made of beſt wine. And ſo it happeneth, that the more men loue the one the other, the more they hate, when they fall at variance and diſcord.

LIIII.

*Why doth the land which ſtandeth ſtill, ſeeme to moue vnto ſuch as ſaile on the ſea?*

Is it becauſe the inſtrument of the ſence of ſeeing is accidentally moued, when the ſhippe is moued? whereby the likeneſſes and ſimilitudes of things perceiued, are receiued with the mouing.

LV.

*Why doe we loue our ſight aboue other ſences?*

Whether is it, as *Ariſtotle* dooth ſay, becauſe it doth ſhew vs the differences of things? or becauſe his knowledge is more drawne from material ſubſtance? or is it becauſe the diuine force of loue is placed in that ſence, as *Plato* ſayth.

LVI.

*Why doe we not iudge a ſtaffe to be broken in the water, ſeeing it dooth ſo appeare in the ſence of the ſight?*

Whether is it, becauſe we perceiue by the ſence of feeling and touching, that the ſight dooth erre? or is it becauſe wee doe not iudge with the ſame power, as we doe imagine with. And an argument of this is, becauſe the ſunne dooth ſeeme to be but a foot round. And by a tricke and mouing of the fingers, one thing doth ſeeme two, and yet we doe not yeeld that they be two.

LVII.

*Why doe we put our hand ouer our eyes when we will*

*will see any thing a farre off?*

Is it becauſe the ſight ſhould not bee diſperſed? and ſo *Ariſtotle* dooth ſay, that thoſe which haue their eyes ſtanding out, cannot ſee farre: and contrarie, ſuch as haue them hollow in their head, can ſee farre, becauſe the mouing of the ſight is not skattered.

## LVIII.

*Why can ſome ſee the obiect before their eyes farre off, better then if it be neerer their eyes?*

Is it becauſe things which may be ſeene cannot be ſeene, but by the meane of the bright ayre? and weake eyes doe want more plentie of light, then ſtrong eyes. But the obiect being put farre off from the ſence of the ſight, in the diſtãce from the thing ſeene doth require a greater light, then good eyes need: and the further the obiect is, the more light there is in the diſtance betwixt the obiect and the ſight. Or els becauſe the motion which proceedeth from an obiect farre diſtant vnto a weake ſence, is weake, which the ſence cannot endure? And the motion which is hard by is ſtrong, which alſo a weak eye cannot ſuffer: which is eaſily ſeene in olde men, the which by reaſon of their weaknes doe ſee a farre off, and can reade ſmall letters in the light of the ſunne, the which notwithſtanding, cannot hard by them reade, nor ſee at the light of a candle, or the Moone.

## LIX.

*Why can ſome ſee things hard by them, and can not ſee things further off?*

Is it not through the weakenes of their ſight? for in ſuch the power of ſeeing is very weake, and

not

not vnited together, and therefore they had need of a ſtrong mouing: as it is alſo in ſuch as haue their eyes ſtanding out, which cannot ſee farre.

## LX.

*Why doe ſuch as would ſhoote aright, winke with one eye?*

Is it becauſe the power of the ſight is then more and better vnited, and therefore is better able to perform e his actions?

## LXI.

*Why bee ſuch as haue been long in the darke, if on a ſudden they come into a great light, halfe blind?*

Whether is it becauſe nature cannot endure thoſe ſudden mutations? or els becauſe the ſpirit of their ſight is ſmall and weake, and therefore are glad of their like, and is diſſolued when they come into the light? Or els is it, becauſe of the deſire of the light, which they wanted a long time, they doe behold the light too earneſtly? And ſo their ſight is weakened, as it happeneth in ſuch as haue a long time endured famine, and therefore eating greedily, doe take more then they can digeſt, and ſo by that meanes periſh.

## LXII.

*Why doe ſuch as ſee weakely, for the moſt part, write ſmall letters? it is maruell that ſuch as are purblinde, or haue a weake ſight, ſhould doe that which dooth belong vnto ſuch as haue a good ſight?*

Is it becauſe that things hard by doe ſeeme great, and ſuch are wont to write with their eye

hard

hard by their paper? Or is it becauſe they do write almoſt wincking? For if they ſhould write with the eyes wide open, their ſight being diſperſed and skattered abroad, it would waxe dimme. And therfore wincking they ſee more quicker: and therefore ſeeing that through their wincking, their paſſage of ſeeing is narrowe, they muſt of neceſsitie make a ſmall letter.

## LXIII.

*What is the reaſon that if a man will ſee farre in the night, he ſhall doe it better if he bowe his head neere vnto the ground, then if he ſtand vpright?*

Is it becauſe the obſcure vapours which made the ayre darke, are thicker aboue in the ayre, then they are neere vnto the earth, and thereupon doe more hinder the ſight farre off in the ayre, then neere vnto the ground? or is it becauſe the light of the ſtarres being diſperſed through the ayre, cauſeth a reflectiō neere vnto the earth, although weakly, and ſo by that meanes doth ſomewhat the more make light vpon the ouermoſt part of the earth?

## LXIIII.

*What is the cauſe, that if a man hath committed any euil fact, he cannot diſſemble it in countenance, and in his eyes? and therefore the Poet doth ſay; O how hard it is not to bewray a fault with thy countenance.*

Is it becauſe the eye is the meſſenger of the heart, as a glaſſe of the minde wherein all things doe ſhine? or is it becauſe it is the weakeſt part of the bodie, and the fulleſt of paſſages: and therefore all alteration which beginneth in the heart, (which

(which as the Peripatetikes doe say, is the beginning of all feeling and cogitation) goeth directly vnto the eyes.

## LXV.

*Why cannot such as gape, or put foorth, or receiue ayre, heare well?*

Whether is it because the end of the instrument of hearing, is ended at some spiritual part? whereby it commeth to passe, that it is shaken also and moued, together with that spirituall or aerious instrument, as oft as it doth moue that ayre: for it is moued when it doth moue. Or is it because much breath or ayre dooth outwardly enter in at the eares, whilest we gape, and therefore mouing and sence cannot bee perceiued? for it dooth thrust at the eare. The noyse is the ayre, or some affection of the ayre: and therefore when the ayre within the eare is weakened, and the aire outwardly doth enter in, of necessitie the one dooth hinder the other: and that which is within doth beate out and expell that which would come in.

## LXVI.

*Why can nothing bee the cause of his owne generation and corruption?*

Is it because the mouer must be before the thing moued, and the ingenderer before the thing ingendred, and that it is impossible to bee before himselfe?

## LXVII.

*Why are womens bodies looser and softer then mens bodies, and lesser, and why doe they want haire?*

Is it by reason of their monethly tearmes? for with them the superfluities go away, whereof haire

ſhould grow, and wherof the fleſh ſhould be filled, and therefore they are leſſer, and therefore alſo their vaines are more hidden, then mens vaines.

## LXVIII.

*What is the reaſon that when we thinke vpon any horrible thing, we are ſtriken into a feare?*

Is it becauſe, the conceit, thinking and vnderſtanding of things, haue force and vertue? for as *Plato* doth ſay, the reaſons of things, haue ſome affinitie with the things themſelues. For the image and repreſentation of cold and heat, is ſuch as the nature of the things are, as the Philoſopher hath ſayd. Or is it becauſe that when wee comprehend any dreadfull matter, the bloud runneth to the internall parts, and thereof the externall parts are cold, and ſhaken with feare.

## LXIX.

*Why cannot a companie or multitude of women be led vnder a captaine without tumult?*

Is it becauſe they are inconſtant by nature? And for the ſame reaſon the Philoſopher would appoynt no ſhepheard ouer goates, becauſe they are inſtable and vnconſtant by nature. Or is it becauſe a woman is more prating, worſer tongued, & more backbiting? alſo complaining, deſpairing, and leſſe wiſe, and more lying then a man.

## LXX.

*Why doth a radiſh roote helpe digeſtion, and yet himſelfe remaineth vndigeſted?*

Whether is it becauſe his ſubſtance doth conſiſt of diuers parts? for there is ſome thin parts in him which is fit to digeſt meates, the which being diſſolued, there doth remaine ſome thicke & cloſe

ſubſtance.

ſubſtance in him, which the heate cannot digeſt.

LXXI.

*Why doe ſuch as cleaue wood, cleaue it eaſier in length, then ouerthwart?*

Whether is it becauſe that in wood there is ſome graine if it be cut at length, as it is to followe the haire in cloath, which go on in length: whereby in the very cutting, one part draweth another faſt by it.

LXXII.

*What is the reaſon if you ſtrike a ſpeare on the end, the ſound commeth ſooner to one which ſtandeth at the other ende, then vnto one who ſtandeth neerer to him which ſtriketh?*

Whether is it becauſe that as it hath been ſayd, there is a certaine long graine in wood directly forwarde filled with ayre, but croſſe or on ſide there is none. And therefore a beame or a ſpeare ſtrooken on one end, the ayre which is hidden receiueth a ſound in the foreſayd graine, which ſerueth for paſſage for the ayre. And therefore ſeeing the ſound cannot goe eaſily out, it is carried vnto the eare of him who is oppoſite vnto him, and thoſe paſſages doe not goe from ſide to ſide, & therfore the ſound cannot be ſo diſtinctly hard.

LXXIII.

*Why be there not famous men in euery faculty in our age?*

Is it becauſe the nature of man decaieth in our age? and as *Solinus* ſayth, ſucceſsion being corrupted, the progenie of our age is worſe by birth? Or is it becauſe ſuch are not eſteemed of Princes? for take away the reward due vnto vertue, and no

man will embrace it. Or is it ſo ordained by nature, that men doe alwaies complaine of the preſent time?

## LXXIIII.

*VVhy are flatterers in great credite with Princes?*

Is it, as *Plutarke* ſayth by the authoritie of *Plato*, becauſe they loue themſelues? Too much immoderate loue of themſelues, cauſeth them to admit flatterers, and to giue them credit. Or whether is it, as I thinke, becauſe they want the light of reaſon? For among birds, ſome through the corruption of their nature, delight in ſtinking meats, and whom the day doth blinde, and the night doth lighten.

## LXXV.

*Why haue Philoſophers for the moſt part in theſe daies euill conditions?*

Is it becauſe they are not eſteemed of Princes? or is it becauſe that for philoſophie it ſelfe they are accuſed of crimes, and thinke therefore they receiue ſuch rewards, and therfore they are compelled to forſake vertue and flee to vice? Or els deceiued through error, they thinke they haue challenged all the garments of philoſophie, when they haue ſnatched vnto themſelues ſome of her rags. And therefore they are by vs rather called Sophiſters then Philoſophers: for certainly a Philoſopher ſhould bee of a ſtout courage in all reſpects, and in all fortune: for they reaſon badly that therfore they ſhuld giue themſelues vnto Philoſophie, becauſe they would be honoured of Princes. And their deſire is not ruled by nature, but by error, and

are

are thrust forward with the streame of false credulitie.

## LXXVI.

*Why doe such as are angrie waxe pale in the beginning, and afterward red?*

Is it through the desire of reuẽge for that which grieueth, that the heate and bloud are called vnto the heart, and therefore of necessitie the externall parts are pale? when they haue determined to put that in execution which they desire, the heate and bloud doe runne vnto the outward parts, and then they are greatly to be feared and to be taken heed of.

## LXXVII.

*Why doe Serpents want a yard and stones?*

Is it becausse they want thighes, and therfore do want a yard, and they want stones, becausse of the length of their bodie.

## LXXVIII.

*Why can Serpents turne their heads backward, and the rest of their bodie stand still?*

Whether is it becausse that like vnto those beasts which are called *Insecta*, they are made of a winding composition, and haue their ioynts flexible and made of gristles. And this is the reason in Serpents, and also becausse they may auoyde those things which hurt them: for hauing no feete, and being long ot bodie, they cannot easily turne thẽ, whilest they bowe against those things which are behind them. It were to no purpose to lift vp their head, if they could not exercise anger.

## LXXIX.

*Why is the Chamelean chãged into diuers colours?*

Whether is it, as it seemeth vnto the Philosopher, because that he is the slendereſt of all footed beasts ingendred of egges, and is starke for want of bloud? The cause is to be referred vnto the qualitie of the mind: through ouer much coldnes he is of so many colours: for it is the propertie of feare to bind fast, through want of bloud and heate.

LXXX.

*Why are the thighes and calfe of the legges of men fleshie, seeing the thighes of other beasts are not so?*

Is it because man only goeth vpright, and therfore haue them so to sustaine the vpper parts: and therefore nature hath giuen the lower parts corpulencie, and hath taken it away from the vpper: and therefore she hath made the buttockes, the thighes, and calfe of the legges fleshie.

LXXXI.

*Why doe very fat beasts waxe olde quickely, and soone dye?*

Is it because they haue but a little bloud, seeing that much of it is drunken vp with the fat? And those which haue but small store of bloud are apteſt to dye: for death is a want of bloud.

LXXXII.

*Why doth man onely goe vpright?*

Is it because he is most hot of nature? or is it because his substance is diuine? The part of diuine things is to vnderstand and bee wise: which could not easily bee, if a man had a great massiue bodie: for heauines dooth make the vnderstanding and the sence slow.

LXXXIII.

*Why is the flesh neereſt the bone sweeteſt?*

Whether

Whether is it becauſe it receiueth temperature through the equalitie of the contrary? for the nature of fleſh is hot and moyſt, and the nature of the bone is cold and drie. And therefore of contrary extreames there muſt needes be a meane.

## LXXXIIII.

*Why is it forbidden to talke whileſt we eate?*

Whether is it becauſe, that before the wizard, by the which we eate and drink, the arterie is put, by the which ayre & breath goeth vnto the lungs, and this arterie is moleſted with meate or drinke entring into it. Yet nature hath prouided for this a little flappe, which dooth couer the arterie, the which is opened when wee ſpeake. And therefore meate can eaſily get into it, whereof followeth choking, and coughes. Or whether is it becauſe ſpeaking dooth hinder the chewing of the meate, and therefore the meate is not well digeſted?

## LXXXV.

*Why doth wine mingled with water, after a ſort make a man ſooneſt drunke?*

Whether is it becauſe the water doth cauſe the wine to runne hither and thither, and penetrate the more. And that is the reaſon that Muſt, as *Auicen* dooth ſay, dooth ſooner make a man drunke then wine, becauſe that the water mixed with it, doth make it penetrate.

## LXXXVI.

*Why are Noble men, and ſuch as are placed in high dignities, troubled with the gowte?*

Is it becauſe they cramme in diuers ſortes of meats euē to the fill? And the Phiſitiōs do affirme,

that there is nothing worser then at one time to take diuers sorts of meats, and then be a long time in eating and drinking of them: for the first is half digested before the other come: and therfore such as remaine not long vndigested, breede rawe and naughtie humours, which runne vntø the ioynts. Or whether is it by reason of ouer much pure wine, and too much idlenes, and exercises done out of due season? Or is it through the ouer much vse of lecherie, which wasteth and killeth digestiõ? These things are greatly to bee feared, as *Plotinus* sayth, least we become stockes or brute beasts: for like vnto brute beasts they are giuen to gluttonie and the belly.

## LXXXVII.

*Why are they taken with sudden death, which are loden with ouer much fat, and especially when they be young?*

Whether is it because their vaines be straite, & therefore are stopped with the fat, that the spirits cannot haue free course? whereupon the heate which is bred within them doth kill them, because they cannot receiue the cooling of the ayre. And therefore as the Phisitions doe say, they should greatly feare least their vaines breake, or their naturall heate be suffocated.

## LXXXVIII.

*Why can such be hardly let bloud which are very fat, and that with danger?*

Whether is it because they haue very slender vaines, and they hidden? or els because all fat is without bloud, as it seemeth vnto the Philosopher.

LXXXIX.

## LXXXIX.

*Why, as Aristotle doth affirme, are the sensible powers in the heart, and yet if the hinder part of the braine bee hurt, the memorie payeth for it: if the forepart, the imagination: if the middle, the cogitatiue power?*

Whether is it becauſe the braine is appoynted by nature, to coole the heate of the heart? whereof it is, that in diuers of his parts he ſerueth the powers and inſtruments in the heart: for euerie action of the ſoule dooth not proceede from one meaſure of heate.

## XC.

*Why dooth it happen out for the moſt part, that children which are not lawfully borne, are wittier and ſubtiler, and liker vnto the parents, then others?*

Whether is it, becauſe the powers of the minde of the parents are very vehemently bent in the act of carnall copulation? ſuch doe loue exceedingly, and therefore ſeeing that their affections bee not diſtracted, the child by nature ſhall not varie from them. And that is moſt true, when they goe together with tranquilitie of minde: for if it bee with feare or griefe, the children be vnlike.

## XCI.

*What is the reaſon, ſeeing that death is by nature, yet it is more terrible vnto man, then vnto all other liuing creatures?*

Whether is it becauſe the nature of man, as the Philoſopher ſayth, hath purchaſed the meane, not only of liuing, but alſo of liuing well? for mankind onely, is partaker of ſupernaturall things, other beaſts haue regard vnto that only which they ſee,

wherein

wherein, as *Plinie* doth say, the goodnes of nature doth suffice, which is to be preferred before all other things: and therefore they thinke not of glorie, wealth, ambition, nor of death. Wherefore seeing that a man is depriued of a more noble life when he dyeth, death is vnto him aboue all other most grieuous. Or is it because other beasts regard only things present, & man onely foreseeth things to come.

## XCII.

*Why if death come by nature, is it iudged the last of all terrible things?*

Whether is it, as it seemeth vnto the Philosopher, because it is the last, & that nothing els doth seeme good or bad vnto mortall men? Or is it because we inueigh against nature, who is the beginning of necessitie, & not the nature of the forme, or of the end, from which that which is good is deriued, which all things doe desire? Or peraduenture dooth death seeme the most terriblest of all things, because they meant so to liue, that they thought to be immortall? or doth it strike a feare onely into them which liued a naughtie life? And vnto such as liued a vertuous life, death is not grieuous, as the Poet sayth. Death is the end of a prison obscure. Or be they grieued because they are seased on with a violent & vntimely death? for such as dye when they come vnto olde age, doe for the most part dye without feare and griefe. For truely nature is, as a candle readie to be put out. And as *Plato* doth say: of all sorts of death, that which by nature doth come is most light, which happeneth rather with pleasure then dolour.

XCIII.

## XCIII.

*Why, seeing that man is the end of nature, is he of so short a life, in respect of other liuing things, as Poets doe complaine, by the example of the crow?*

Whether is it becauſe that thoſe our makers, conſulting of our kinde, the perfection of fraile things, is not meaſured at all by continuance of time? as the Philoſopher ſayth: It is farre better to be very ioyful a ſhort ſpace, thē a long time meanly or lightly glad. Or whether is it becauſe that nature of things poſsible, dooth alwaies make that which is beſt? And it could not be that the conſtitution of mans bodie, could be conuenient and fit for long continuance and the operations of the ſoule. For by the authoritie of the wiſe, there is required another temperature firſt for life, and another for the workes of life. Whether ſhould they make vs of a long life and the worſe, or of a ſhorter and the better? It ſeemed good vnto them, ſayth *Plato*, to preferre a ſhort life and a good, before a long life and a bad.

## XCIIII.

*Why did nature bring foorth man naked, and without defence?*

Is it becauſe nature doth make nothing without reaſon or in vaine? ſeeing that a man is moſt wiſe, hee can vſe many inſtruments. The hand is not one inſtrument but many. And therefore they thinke amiſſe, as the Philoſopher affirmeth, which ſay that a man is the nobleſt of all creatures, and yet in worſer caſe then all, becauſe he is naked and weaponles: yet other beaſts keepe

their

their common helpe, and cannot change it by any meanes, but man can chaunge his weapons at his pleasure: for the hand is a hoofe, and horne, and speare, and sworde, and euery other kinde of weapon. Seeing then that a man is indued with vnderstanding, and hath a hand giuen him by nature, he cannot complaine of his nakednesse and condition. Whether was the excellencie of the substance of which mankinde was made, fit and conuenient for hornes, and such like?

XCV.

*Why is wine put into a vessell of water mingled with saltpeter, very cold?*

Because saltpeter is presently *actu* cold, though it haue power to bee hot, and the water mingled with it is colder then the wine. Now a thing which is more colde, doth make a thing lesse colde, more cold thē it was: & therfore the wine put into such a vessell is cooled the better. I haue sometime answered, that it proceedeth of the Antiperistasis, that is, by a repulsion whereby heate or colde is made strong, and euery contrary by his contrary: but saltpeter is not hot *actu*, but in *potentia*. And therefore hauing power only to be hot, and is not hot indeed, it cannot worke by that contrarietie: for it is *actu* cold, as the feeling can iudge.

XCVI.

*Why hath Philosophie seemed a wonderfull and a diuine thing vnto some?*

Whether is it, because that as a medicine is the perfection of the bodie, so philosophie is the perfection of the soule, as *Themistius* sayth? Or is it because the studie of Philosophie dooth increase

and

and further vs in our dutie towards God, & make our zeale more feruent? for those things being perfectly knowne which God hath done, he turneth all mens hearts and minds to praise and admire him. This admiration, charitie, faith, and hope doth follow. Or whether is it becauſe it doth breede great pleaſures and delights, through the certaintie of it and ſincerenes? or becauſe it doth make vs like vnto God?

## XCVII.

*Why doe tyrants hate learned men?*

Is it by reaſon of the vnlikenes in manners? for ſo it hath alwaies been that wiſedome hath been iniured by euill manners. Or doe they feare leaſt they ſhould breede ſedition and tumults in their cities with their doctrine and authoritie? or becauſe they doe taxe and reprehend their conditions? for as *Plato* doth ſay, Poets haue great force and skill, either to praiſe or diſpraiſe, and euery man who hath a care of his fame, ſhuld take heed how he offend a Poet.

ALEX-

# ALEXANDER APHRODISEVS PROBLEMES.

I.

*Why did Homer call men Poliocrotaphus, of the hoarenes of the temples?*

Because that for the most part there gray haires beginne, because the forepart of the head hath more moysture & fleume in it, then the hinder part.

II.

*Why is onely the forepart of the head bald?*

Because it is loose and soft. And therfore seeing that the haire dooth want nourishment, by reason of natural drines, it doth easily fall in those parts: it doth not stick as it doth behind, where the head is drier and thicker.

III.

Baldnes proceedeth of drines: and therefore such as haue curled haire bee sooner bald, by reason of the drines of their head: and are gray haired very late, by reason of the drines which consumeth the superfluities of fleume. They are watchfull aboue

boue others, becauſe ſleepe commeth of humiditie. Children doe ſhew this becauſe they are both moyſt and ſleepie, and full of excrements. Such as haue ſofter haire, as ſuch bee which haue a moyſt head, are of a contrary diſpoſition: for they are very ſeldome or neuer bald. And ſometime baldnes happeneth by ſome defect of the kinde, or ſtocke, as the gowt, and ſome other diſeaſes. Such are ſooner bald, and are ſleepie, and haue much ſuperfluitie. The hoare haires be whiteſt, becauſe they follow the colour of fleume, from whence they proceede. They be ſometimes almoſt yellowiſh, when the fleume is mingled with burnt choler.

IIII.

*Why are old men ful of excrements, & watchful?*

They are full of excrements, becauſe they are colde and weake by nature, and therefore digeſt badly, and ſo gather many excremẽts by the pores and open paſſages of the bodie: And ſeeing they be drie, they are alſo waking and watchfull, and alſo becauſe their bodies bee hard and ſtiffe. And children notwithſtanding the interlacing of the pores, and ſoundnes of their bodies, are moyſt.

V.

*Why haue children which are moyſt by nature, & full of excrements, no hoare haires?*

Becauſe they are moyſt and hot, and fleume is moyſt and cold, and haue the forepart of the head as it were fleſhy & thin, whereby ſuperfluities are voyded: and that with age doth grow hard, & bonie, and thicke: and therefore nature doth afterward giue it ſeames, by which ſuperfluous vapours ſhould breathe out and euaporate.

VI.

VI.

*Why doe women and gelded men quickely growe hoare and gray?*

Women becauſe they are cold by nature, and haue ſmall exerciſe, do gather many ſuperfluities, and eſpecially then when their flowers ceaſe. And gelded men becauſe they yeeld no ſeede, but doe yeeld ſuperfluitie which ſhould breed ſeede, the which with the bloud doth ſpred it ſelf ouer all the bodie, and that hath the nature of fleume.

VII.

*But why doe they want haire?*

Women becauſe they be cold, and haue thicke paſſages in their bodies: for colde dooth thicken, and therefore there is no way which way haire ſhould paſſe. Gelded men becauſe they are moyſt, and aboue meaſure full of excrements, and therefore in ſuch moyſt places as no hearbes can grow, ſo neither in dry and ſtony, which followe baldnes.

VIII.

*Why are gelded men for the moſt part crooked legged?*

By reaſon of that ſuperfluous humiditie, they haue ſoft and wet bodies, and therefore weake, and therefore ſeeing the thighes cannot beare the burthen of all the bodie, they are wrethed & crooked, as a bulruſh dooth bend if a weight be put on it: for that which is hard and dry is ſtrong, and can reſiſt: and that which is ſoft & moyſt, is weake and cannot reſiſt. This is declared by wood, and oſiers, and alſo men. And with baths and drinke men are much weakened: and with a moderate

diet

diet are dried, and become ſtronger vnto any action. Whereof it ariſeth, that gelded men are after a ſort women, and weake, and giuen to wine, and drunkennes, and full of fleume. For being colde, they couet to induce the contrary qualitie, and wine by nature is hot. The Æthiopians being of a drier nature, haue curled haire, and are leane, and ſtrong to worke.

IX.

*But why haue they a ſharpe ſhrill voyce?*

Againe, abundance of humiditie filling vp the arterie, dooth make it ſtraite, and therefore the breath going by a narrowe paſſage, dooth cauſe a ſharpenes in the voyce. It is plaine that they abound in humiditie, becauſe they be light, & their paps grow great like vnto women, and haue ſwelling eye lids, and haue ſoft white haire.

X.

*Why doe ſome gelded men after a ſort couet women, and doe ſometime loue the act of Venerie?*

Becauſe ſome are but vnperfect gelded men, & ſome haue a hot liuer, and haue large veſſels and conduits of ſeede. And therefore they imagine the vſe of carnall copulation: they cannot performe that which they deſire, and their priuities want liuelines. For that ſpirit which dooth puffe them vp, dooth alwaies faile, and is weake: that ſpirit riſing of the ſeede, through the paſſages of the ſeed, is carried from thoſe parts which are about the loynes. But in children thoſe conduites of ſeede are cloſed vp.

XI.

*Why ſeeing there bee but three ſimple Uniforme*

*humours, yet they doe not breede three ſimple diſeaſes, but more?*

There are double in euery one, continuall, or whole and broken. For the difference of diſeaſes doe not proceede onely of the humours, but alſo of the places. A hot, thinne and ſharpe humour doth breede a ſharpe, and a ſhort, and a hot feuer: a cold and a thicke humour, a long and a dull one. So of wood, that which is hot and drie, as bayes, oliue trees, cauſe a great flame, and are quickly burned: greene wet wood make a ſmall ſmokie fire, and are long a burning.

Againe, if the place be large & ſpacious, it doth ſooner, and that greatly inflame the humour, becauſe that when it is heaped vp together, then at once being full rotten it is put on fire. But if the place be narrowe and ſmall, ſeeing it cannot containe all the humour, but by peecemeale, and therfore cannot ripen all together, it will ſtirre vp a ſmall feuer, but ſuch a one as ſhall burne long. Put then the nature of the humour vnto the place, and ſo thou ſhalt finde all the differences of agues, which riſe of the corruption of the humours. If yellow choler doe putrifie in great receptacles, as the vaines and arteries, ſeeing it is hot, it dooth kindle a moſt ſharpe, hot, and ſhort ague, which is called a burning, or heat. But if cold fleume do putrifie in the ſmall vaines and arteries which are about the fleſh, it doth cauſe a long and a languiſhing ague, which they call a Cotidian. But if yellow choler doe corrupt in ſmall receptacles, it dooth cauſe a ſmall and a ſhort ague, but yet ſometime longer then a heate, which wee call a Tertian or

ſharpe

ſharpe ague. But if fleume do putrifie in great places, it will cauſe a ſhorter ague then a Cotidian. And likewiſe blacke choler, if it putrifie in great vaines, becauſe it is burned almoſt all at once, cauſeth a ſhort ague by fourths: if in ſmall, it breedeth a longer quartaine: for there doe concurre a cold and a thicke humour not fit to alteration, and a narrow place, which will not ſuffer all the melancholy and anger to be conſumed at once.

XII.

*Why doe ſome when they are aſhamed, ſweat vnder the armepits?*

Becauſe the pores are thinne in that place, nature, when any thing is worthie of reuerence and honour, doth flee with the bloud into the vaines and arteries, & they being full do diſtill. As it doth happen to ſuch as are merry, becauſe their bodie is made thinne, and eſpecially the armepits.

XIII.

*Why doe ſuch as are aſeard waxe pale?*

Becauſe our nature, and that power which hath a care of our bodie, will ſuffer nothing done externally vnto vs. And as we doe runne within doores to keepe our ſelues, ſo nature looking vnto her ſafetie, conueieth her ſelfe into the bodie as much as ſhe can, and carrieth the bloud with her, whom ſhe hath for her nouriſhment and wagon, and that bloud alſo which is beſt: and that is the bloud which doth dyt our skin with a red purple colour.

XIIII.

*But why doe they tremble alſo?*

Becauſe that *virtus animalis*, that is, certaine ſpirits which riſe about the hart, with the cõſent of

nature doe forſake the ſinewes, which before they kept: and it bee they which keepe the bodie from trembling: whereupon it riſeth, that ſuch are looſe in the belly, and vnawares doe make water. For thoſe muſcules and ſinewes which doe ſtoppe the courſe of excrements, being become weake then, giue leaue for ſuperfluities to paſſe.

## XV.

*Why doe ſuch as are aſhamed waxe red?*

Becauſe that nature of her ſelfe, as it were with a certaine conſcience, like vnto a noble virgin, reuerencing that which is worthie of honour, moderatly doth draw her ſelfe into the ſecreteſt parts of the bodie. The bloud is moued with her, & powred abroad, and therefore the skinne is dyed with the colour of bloud. Others ſay that the bloud is caſt ouer them by nature, like vnto a vaile, as wee as it were admoniſhed by nature, do put our hand before our face.

## XVI.

*Why are ſome dead with feare?*

Becauſe that the naturall power fleeing aboue meaſure, and retiring it ſelfe with the bloud into the inward parts of the bodie, doth choke and put out that naturall liuely bloud which is bred neere the heart, and therefore doth bring death. By the ſame reaſon, when much oyle is powred on a ſudden into the flame of a lampe, it doth put out the flame. The bloud which is in the heart is compared vnto the flame of the candle or lampe. Some for the ſame cauſe haue dyed with griefe: as fire couered with a couer is put out, ſo the inward motion of the naturall heate is reſolued.

XVII.

## XVII.

*Why are ſome ouercome and diſmaied with drunkennes?*

Becauſe that abundance of wine doth ſuffocate and choke with his heate our naturall and liuely vertue. And it happeneth chiefly vnto ſuch whoſe naturall heate is weake and ſmall. That which is ſtrong and much can reſiſt, and in ſpace of time can ouercome and digeſt the abundance, as a great flame can endure much oyle to bee powred on it.

## XVIII.

*Why doe old men ſhake and tremble?*

Becauſe that the ſinewes of our naturall vertues and forces, and the muſcules of the parts of the bodie, when they receiue not ſufficient motiue vertue, doe not endeuour to beare the burthen of the bodie. The ſhaking is, becauſe the weight of the bodie draweth ſome part of the body downward, and another power which is called *animalis*, vpward: when this is done without intermiſsion, and one after another, it cauſeth a quaking: then commeth in bowing and ſtooping to the ground, and ſo in ſteed of a rafter to vphold the building, they vſe the helpe of a ſtaffe: and for the ſame cauſe they auoyd their excrements and vrine on a ſudden.

## XIX.

*Why doe not pepper and muſtard ſeede heate the bellie, if they be ſwallowed whole, but if they be broken they doe?*

Becauſe that thoſe thinges which haue their qualities in power onely, and not in action, want

ſome externall helpe to bring their vertue and power into action. And therefore being bruſed and made ſmall, and entring into the paſſages of the bodie, doe worke his effect through their inherent heate. And the like is of other qualities. There be ſome things which haue their qualities in action, as the water, tiſan, and milke, are to be drunk preſently: they are moyſt and cold, nor want no other externall helpe to coole and moyſten, but do work immediatly. Likewiſe the ſalt and the earth, both virtually and preſently and in ſight are drie. Line ſeede and bread are dry in imagination & in ſight, but moyſt in vertue and act. The ſea alſo & brine and pickle, and Aqua vitæ, are moyſt in imagination and in ſight, but are dry in vertue and *actu*, action.

## XX.

*Why doe ſome ſee nothing in the night, and ſee in the day?*

Becauſe they haue a thicke ſpirit of ſeeing, and which cãnot pearce the ayre, vnto the thing which is ſeene: and in the night it groweth more thicke, becauſe it is made more cold with the abſence of the ſunne. Or els as others doe ſay, becauſe that in the day time it is made fine and attenuated with the pure and hot ayre, & is thickened in the night. The contrarie vnto this doth happen in a Cat, and an Owle, they ſee nothing in the day, and ſee very well in the night: for they haue a very cleere and thinne ſight, the which when it dooth ſomewhat thicken in the night time, is moſt fit to receiue his obiect: in the day time and in a cleere light, being exceedingly attenuated and made thinne, is reſol-

ued

ued and skattered. Whereupon Lions which are almoſt of the like qualitie, cannot go in the ſunne, and if they ſee fire in the day time they flee from it. A man may ſee the ball of their eye very bright, and they haue the moyſt of their eyes verie cleere.

## XXI.

*Why doth a ſudden vehement ioye ſometime diſmay a man, and aſtoniſh him?*

Becauſe that when the vitall vertue, and inward naturall heat is immoderatly carried to the outward parts, it is caſt out and reſolued: and therefore ſuch ſweat and grow red, becauſe the bloud is preſent. The naturall heate, and fire, both by reaſon of his heate, and alſo becauſe it is out of his place, moue vpward, and then for deſire of foode and nouriture downe againe. And when one of theſe mouing doe periſh and faile, the man periſheth and falleth alſo.

## XXII.

*Why doe ſuch as are in griefe, and in loue, and in anger, ſigh very oft?*

Becauſe that the ſoule and minde of ſuch as are grieued, is turned vnto the cauſe of griefe and ſorrowe, and the mind of ſuch as couet, to that which they doe couet, and the minde of the angrie, vnto that which cauſeth the anger. The ſoule then being intentiue vpon that whither ſhe moueth, doth after a ſort neglect & forget to giue motiue vertue and power vnto the muſcules of the breaſt. Therefore the heart not receiuing aire by opening of the breaſt, & by a conſequẽt neither blowing nor cooling, nor yet caſting forth, by ſhutting and cloſing,

any ſighing ſuperfluities, which are bred of the aduſtion of bloud, whileſt it dooth feare ſuffocation, the heart, I ſay, doth force the minde and giue her warning, that ſhe would giue more motion vnto the muſcules, and cauſe greater breathing in and out, and that ſhe would take more ſtore of colde ayre, and thruſt out more excrements, and that often ſmall breathings would performe that that one great one may effect. And therefore men of old time, called the word *ſuſpirio* ſighing, of the ſtraitnes of the breaſt. They doe ſigh long and often, becauſe the minde is alwaies vpon that which cauſeth the paſsion. Nature doth force the ſoule to ſend in by the heart more motiue vertue to the muſcules of the breaſt. It is moſt euident that we doe breathe in and out by the arteries. Vnder the name of pulſe, the opening and ſhutting, the receiuing and caſting out breath is comprehended.

## XXIII.

*Why is a ſauſiege hardly digeſted?*

Becauſe that through his lightnes, it doth ſwim in the belly aboue the moyſt meate, nor doth not ioyne with that meate where concoction is made, but ſwimmeth at the gizzard where appetite is, & not digeſtion. If you caſt him into the water out of a mans bodie, it will not ſinke but ſwimme aboue the water. For whileſt meate is minced in it, it receiueth a light ayre, which cauſeth it to ſwimme aboue moyſt things: and therefore it is limber and flaggie, becauſe it is participant of ayre.

## XXIIII.

*Why doe wee make hot water before we goe into the*

*the bath, and after that wee haue been long in the bath, our Vrine is cold?*

And this is so in comparing it to some other. Vrine is of a luke warme qualitie, and moderatly hot: therefore out of the bath, because our bodie is cold, the vrine we make, as it were in comparison is hot, yet in the bath, because the bodie is much hotter then the vrine, therefore the vrine doth seeme colde, although it bee hot after a sort. The which doth appeare by that, that he who doth goe into a bath to get heate, if he onely goe into hot water, it seemeth very hot, but if already heated he goe into it, it doth not seeme so hot.

XXV.

*Why doe we finde sweet fresh water, when we dig neere the sea?*

Because that in the sea that water which is thinnest and purest is fresh, that which is thicker is salt: the thin water therefore which runneth through the passages of the earth, is hidden in the earth, the which we finde when we digge. It is fresh, because that in winter it is drawne vp into the ayre: the thicke and dried water doth become salt, but in the sea shores, because the passages bee broad and wide, salt water is found.

XXVI.

*Why is well water warme in winter, and colde in summer?*

Because that euery thing doth flee from his contrary as from his enemie. It is manifest that colde is contrary vnto heate, and dooth destroy it. And therefore because that in summer heate doth occupie the ayre, the cold doth flee into the bowels

of

of the earth, and therefore cauſeth the water to become cold. But in the winter, becauſe the colde hath greater ſway in the ayre, then the heate againe fleeth to the ſame place, and ſo dooth heate the water. For it is againſt the law of nature, that contraries ſhuld dwell together in the ſame place and time.

## XXVII.

*Why are men of a ſmall ſtature commonly wiſer then the tall?*

Becauſe that in ſmall men the ſoule is well ioyned and compacted together in the whole bodie: in tall men it is extended in length. And therefore *Homer* doth deſcribe *Vliſſes* to bee ſhort and wiſe, and *Aiax* tall and a foole.

## XXVIII.

*Why doe we caſt water into a mans face when he doth ſwoune, to make him come to himſelfe againe?*

Becauſe that through the coldnes of the water, the heate may repaire to the heart to giue ſtrēgth.

## XXIX.

*Why doe many fooles beget wiſe and ſtrong children?*

Becauſe that fooles when they are in the act of copulation, yeeld very much vnto pleaſure, and haue their minde drowned in the bodie. Whereby it commeth to paſſe, that their ſeede being participant of great vertue, as well reaſonable as natural, doth cauſe ſuch as are begotten to bee the wiſer. But it happeneth otherwiſe vnto ſuch as are wiſe and learned: for their ſeede wanteth much naturall vertue, and the force of wiſedom maketh them to thinke on ſome other externall cares, which

weakeneth

weakeneth their intention in the act of venerie.

XXX.

*Why doth not the dung of wilde beasts stinke so much, as the excrements of men?*

Because they vse drie, and not superfluous meates, and haue great exercise: yea the dung of some beasts are of a good sauour. But of all other the dung of a man doth sauour worst, because that men doe vse many moyst meates out of season, and more then is needfull. Then they are lesse hot then other beasts, and are not so much exercised. And therefore seeing that it is not fully digested, nor euaporated, by reason of the abundance, but dooth corrupt, therefore it is of a bad sauour.

XXXI.

*Why doth mustard and such like sharpe things, blister and exulcerate the skinne, if it be put on it, and when it is swallowed doth not exulcerate the bellie?*

Because they are dissolued with the moysture of the bodie, and because they are changed and digested before they worke: and vpon the skinne which is thin they haue more time to worke.

XXXII.

*Why doth barly branne, seeing that it is cold, dissolue fleume?*

Seeing that all cold doth make thicke, and hinder dissolution: truely I thinke, not because it doth coole, therefore it dooth loose and dissolue, but because it dooth cast out, it hath a vertue of diuiding and expelling humours. And there are

diuers

diuers ſuch kindes which worke contrarie vnto themſelues, accidentally and by chance not principally. As the nature of Bees which are hot, doe weaken an ague: not becauſe they are hot, for the like dooth increaſe his like: but becauſe they doe expell naughtie humours from the vaines, and prouoke vrine. So flower-deluce, and hyſope are good for the pleuriſie: although they bee hot, yet they doe cut thoſe humours which doe breede betwixt the skinne, and which girde the ſide. So the diſeaſe which is called *Tetanus*, is cured with hot water powred on it, which is bred of cold humors: it doth heale it not principally, and of the own nature of water, but becauſe it is heated.

XXXIII.

*Why do ſome men puffe and blow when they make water?*

Becauſe the bladder when it is full of water doth ſwell, and ſtraiten the gut which is called the right gut: and when it is emptied, a wind which is in the gut deſireth paſſage out. Some thinke that there is an agreement in theſe parts in the auoyding of the vrine.

XXXIIII.

*Why doe ſome gape when they ſee other men to gape?*

Becauſe the nature of liuing creatures, and eſpecially of ſuch as want reaſon hath a likenes of conſents, and affections. And therefore when one aſſe doth piſſe, the others doe ſtale likewiſe.

XXXV.

*Why doth one which is bleere eyed, infect one who is whole, and yet he who is whole cannot heale the bleere*

*bleere eyed?*

Becauſe the eyes are ſoft and moyſt, and expoſed vnto affections: then health receiueth an alteration of a ſmall cauſe, and ſicknes of a great and vehement: and that which is in a meane, is eaſlier changed of that which is vehement, then contrariwiſe, the vehement and great of the temperate and meane. And therfore bleerenes is a vehement and great diſeaſe, and ſo doth eaſily turne health, which is a temperate and moderate ſtate of the bodie.

## XXXVI.

*Why doe money and an apple ſeeme greater in the water then they be?*

Becauſe the water dooth deceiue the ſight, and the water about them make them ſeeme of one colour. So the Sunne, and the Moone, & the Planets, when they are ſeene neere vnto the point of the riſing or falling, ſeeme to bee of a greater bignes then at other times: for they alter the ayre about them with their qualitie.

## XXXVII.

*Why when a man doth giue a blow with a ſtaffe farre off, we ſee the blow preſently, but we heare the ſound after, although the ſound and the blow goe together?*

Becauſe wee haue a ſharper and quicker ſight then hearing, and therefore the ſight doth anticipate the ſtroke, and the hearing which is groſſer, doth heare the ſound ſlowlier. And by the ſame reaſon wee may diſſolue the doubt of thundring and lightning: for wee ſee the lightning before we heare the thundring, although the thunder be

firſt, or at the leaſt together with the lightning: and yet the ſight being more ſubtile then the hearing, doth ſee the lightning before the eare doth heare the thunder.

## XXXVIII.

*What is the reaſon ſeeing we be naked on our face, and clothed ouer all the bodie, yet we can endure cold better on our face, then on the bodie?*

Vſe is the cauſe of it.

## XXXIX.

*What is the reaſon that yellow choler, which all a mans life time is contained in a place which is called the bladder of choler, dooth not eate out the ſame bladder, ſeeing that it is ſubiect vnto many alterations, and yet if it fall into a tooth but a ſmall time, which is a bodie which cannot eaſily ſuffer, it will preſently eate him out?*

Becauſe nature hath ſo wrought, that it ſhould onely remaine in that bodie and not hurt it. The name of nature is a great remedie againſt griefe, as by many examples it can be proued. The infant is in the wombe of the mother nine moneths, and giueth no griefe of heart vnto her: but if a light wind ſhould breede there, it would preſently cauſe a ſharpe diſeaſe. The rough arterie is the onely receptacle of winde: but if a crumme ſhould goe amiſſe in it, it cauſeth either choking or a vehement cough, which could not be ſo if nature had not ſo preſcribed.

## XL.

*Why doe ſome men goe into a bath a thirſt, and come out without thirſt, and ſome contrariwiſe goe in not a thirſt, and come out a thirſt?*

Such

Such as are drie, doe waxe moyſt in the bath, and quench their thirſt: for thirſt commeth of drines. But thoſe which are moyſt, and not thirſtie, if they ſtay long in a hot ayre, are a thirſt, becauſe their moyſture is diſſolued and ſpent with ſweat.

## XLI.

*Why doe ſome belch vnſauerouſly after the eating of a radiſh, and ſome not?*

They whoſe ſtomack and belly doth not abound with naughtie and ſuperfluous humours, tending vnto fleume, they haue a ſweete breath: but they whoſe ſtomacke doth abound, they haue an vnſauourie breath. A radiſh is hot, and dooth cut and attenuate the groſnes of humours, and dooth ſtirre vp a winde of the humours, the which it doth caſt forth by belching. So dirt which is not ſtirred doth not ſauour at all, but if it be ſtirred, yeeldeth a ſtrong ſtinch. Thoſe which thinke that a radiſh is of a ſtinking qualitie of himſelfe, becauſe it doth ſtinke out of the bodie if it bee long kept, without doubt are deceiued. For all men which doe eate of them ſhould haue an vnſauourie breath, if that were ſo.

## XLII.

*Why in very great cold doe the fingers and ſuperficiall parts of the bod. waxe blacke and decay?*

Becauſe that extreame cold doth driue in the naturall heate into the bodie, and ſo the outward ſide of the bodie dooth firſt growe wanne, then blacke, and almoſt like a corſe. They doe fall and decay, becauſe that nature being intentiue in the other parts of the bodie, dooth ioyne vnto

it

it ſelfe that which is hot, and doth driue away and caſt out that which is decayed and naught. The ſuperficiall parts are altered, becauſe that they be not very fleſhie, nor very hot. For in trees, thoſe leaues fall ſooneſt in the winter, which are leaſt hot in nature, and therefore are weaker and thinner. Thoſe which ſay, that the naturall heate doth preſently in the beginning flee from the cold, as it were from an aduerſarie, into the internall parts of the bodie, and then gather it ſelfe againe and ſtrengthen it ſelfe, and as it were with a ſupplie helpe thoſe parts which were altered: and ſo either becauſe it was on a ſudden, or becauſe great ſtore of heate doth runne backe againe, and ſo burne the vttermoſt parts of the bodie, becauſe that ſtaying there, there is much of it gathered together, thoſe I ſay without all doubt doe thinke amiſſe which ſay this.

## XLIII.

*Why are ſuch in great paine, which being very cold, do heate their fingers ends, or vttermoſt parts of the bodie?*

By reaſon of the ſudden chaunge of qualitie, much cold doth change into much heate. Whatſoeuer is ſuddenly done, dooth bring griefe to nature. Whatſoeuer is ſuddenly done agreeing vnto nature, dooth delight nature: for mans bodie dooth conſiſt much in the manner of his diſpoſition.

## XLIIII.

*Why doe ſuch as eate pepper, or great morſels of bread, yexe?*

There is a proportion in them with thoſe things which

which doe outwardly ouercharge vs, or cauſe vs to haue paine. Pepper and choler haue a proportion with thornes: but fleume and bread with a heauie ſtone. Such as haue a ſtomacke, not full of ſuperfluities, nor hot and ſenſible, they are quickly bitten with the ſharpnes of pepper: they doe ſtirre vp the ſtomacke to auoyd and caſt out that which grieueth, and ſo doe yexe. But ſuch as haue a cold ſtomacke, and full of fleume, and feele not ſo well, they doe not yexe ſo ſoone. The like doth happen vnto them which doe ſwallow great ſtore and gobbets of bread, the ſtomacke is oppreſſed with the abundance and greatnes of bread: and nature doth not ſuffer her parts to bee idle, when ſhe feeleth any thing that doth hurt her. And therefore pepper, with his biting qualitie, which hath a proportion with yellowe choler, and bread with the waight of his quantitie, and alſo abundance of fleume, oppreſsing vs within, doe cauſe yexing.

## XLV.

*Why do ſuch paines as are in the nailes grieuouſly torment vs?*

Becauſe that the ſinewes which are in the fingers, with a peculiar kind of ſuperfluitie doe breed the nayles, as the teeth are in the gummes. Therefore when the ſenſible vertue of the ſinewes goeth to the extreame parts, and is there gathered together, like water flowing into a valley, without all doubt, the greater the alteration is, the greater griefe is felt.

## XLVI.

*Why doth a great deale of bread deuoured haſti-*

*by, by ſtaying from breathing, driue away the yexe?*

Becauſe that preſsing the ſtomack, and driuing it into a narrow roome, it cauſeth that the meate which is hardened in it, to bee preſſed out into the belly, and ſo being diſcharged, doth ſtay the yexe.

## XLVII.

*Why doe ſuch as yexe, giue vp yexing when they heare of any ſorrowfull matter?*

Becauſe they are intentiue vpon that which ſorrowfull newes brought, and therefore neglect to moue their breaſt. And againe, ſeeing we doe then holde our breath, and ſo cauſe it to grow great in vs, it doth ſtay the yexe.

## XLVIII.

*Why doe pictures to thoſe which are neere them, ſhew their colours plaine, and vnto thoſe which ſtand a farre off, ſhew ſome hollow, and ſome bending and hanging?*

Becauſe the force of ſeeing is diſſolued & ſtretched in a long diſtance, and therefore cannot ſee exactly the skill of colours, but doth ſee the white colours bending, and the blacke hollow. For the white dooth ſhine outwardly, and moueth it ſelfe vnto that which is bright, but black as being dark, inwardly.

## XLIX.

*Why if cold water be an enemie vnto the ſinewes, is not hot water a friend and good, but yet that is alſo hurtfull?*

For if ſuch a thing bee hurtfull, the contrary is profitable: for contraries cannnot worke the ſame way, vpon the ſame thing. But in trueth hot as hot in his owne nature is not hurtful vnto the ſinewes,

but

but in that that it is hot and moyſt. Such as haue their ſinewes hurt, their ſinewes becauſe they are of quicke feeling, want much faſtening, and bending, for they are dry of their owne nature: but the moyſtnes which is contrary, dooth mollifie them, and ſlaken them, and putrifie them. And ſo it is plaine that heate of it ſelfe is not hurtfull by nature. A draught of hot oyle is good, becauſe it hath a binding nature.

L.

*Why if apples be naught, becauſe they be cold and moyſt, is not water ſo to being of the ſame qualitie?*

Becauſe water is more ſubtile then apples, and ſooner purged, and therefore it doth not hurt ſo much: yea, it doth ſomewhat ſtrengthen the body.

LI.

*What is the reaſon that thoſe things which haue a hard concoction, and are of a groſſe humour, are more eaſier digeſted, as beefe, then thoſe which are of an eaſier digeſtion, and not of ſo groſſe a humour, as fiſh?*

Some attribute this vnto cuſtome: ſome thinke the cauſe to bee in ſome ſecret hidden qualitie of nature. Some ſay that by reaſon of exceeding heate, thoſe meates which are more digeſtiue then is requiſite, as being more mutable, are burnt, and conſumed through the great force of heate. And thoſe meates which are not apt to digeſt, as being hard to be changed, ſeeing they be not much chāged, are onely digeſted. So ſtraw as being apt to be altered, with great fire turneth into aſhes preſently: but the like is not in oake which is orderly burned.

LII.

*Why are ſuch as are ſicke and in paine, pale outwardly?*

Becauſe that nature, as wee haue ſayd, doth penetrate euen vnto the heart, together with the bloud. And it is the bloud which doth heat the ſuperficiall parts, and make them thin and cleere.

LIII.

*Why doth cold wine grow in AEgypt, which is a hot countrey?*

For the ſame reaſon. Againe, the cold doth flee to the rootes of the vines, and dooth make them cold: for the vines are more apt then other trees to receiue alteration.

LIIII.

*Why doth hot water caſt into a well, cauſe the water to be very cold?*

Becauſe the cold which is in the well, doth reſiſt the heate: and becauſe it is greater then the heat, it doth proſecute the heate by al meanes, and doth flow into the hot water very much, and ſo make it cold.

LV.

*Why, when a ſmall beaſt doth flee into our eyes, doe we ſhut the other eye when we put him out?*

Becauſe that the ſpirit of ſeeing cannot goe out by the eye which is ſhut: but gathering it ſelfe together, goeth with all abundance to the eye which is open, and doth fill it, and make it ſwell outward, and ſo that is driuen out and expelled that is in him.

LVI.

*Why doe ſuch as are buffeted ſee fire?*

Becauſe

Becauſe that the ſpirit of ſeeing, being made thinne and ſlender with the blow, doth waxe firie, and ſo going into the ayre, is ſeene as he is. The like doth happen when two ſtones, or two peeces of yron are ſtriken together: for the ayre betweene both is greatly rarefied and made thinne, and becommeth fire. The like alſo doth happen in the clowdes.

## LVII.

*Why is not fire made by the ſtriking of all ſtones?*

Becauſe ſome of them doe yeeld too much, and are too light, and as it were full of holes. For all ſtriking of the ayre doth not make it thinne alike, and by reaſon of his lightnes it dooth flee, and enter into euery paſſage. And therefore it is not all ſtriken at once, nor all waxe fire. The like dooth happen by ſtriking of wood. And fire is made of the ſunne and water: for the broken beames of the ſunne againſt a glaſſe, doe waxe more and more firie, and doe rebound vpward againe.

## LVIII.

*Why doe ſuch as itch, deſire hot feruent things?*

Becauſe that fleume, through whoſe groſnes and cold itching doth riſe, doth dull the feeling of the skinne.

## LIX.

*Why are they alſo glad of baths?*

Becauſe heate doth diſperſe the fleume, and the nayles alſo doe diſſolue it.

## LX.

*Why doe the ſhoulders itch moſt?*

Becauſe they are colder then the foreparts, and therefore haue more fleume in them. And that is

the reason, that old men which are cold, are much troubled with the itch.

LXI.

*Why is the comming downe a ladder more easie, then the going vp?*

Because that in descending, the waight of the bodie doth of his owne nature moue downward: in ascending, the strength dooth labour in lifting vpward the waight of the bodie. So a stone is easier cast downwarde then vpwarde: for that which is heauie tendeth downward.

LXII.

*Why doe children cry when they are first borne?*

Because their nature and sences, doe as it were wander in a strange countrey: for they come out of a warme soft bodie of the wombe into the colde ayre. And peraduenture also they are afrayd of the light.

LXIII.

*Why doe Bees, Emmots, and Flyes, and such beasts as are called Insecta, dye in oyle?*

Because their breathing hole is very narrowe, which oyle doth stop, and therefore they perish.

LXIIII.

*Why doe we coole hot things by blowing, and heate cold things?*

Because that breathing being hot, going out doth dissolue their qualitie. We coole hot things, because wee doe moue and resolue their hot qualitie.

LXV.

*Why doth flesh putrifie in the night vnder the full Moone?*

Because then the ayre is hot and moyst, which

diſpoſition dooth eſpecially further putrefaction: whereof it riſeth that if the heate and moyſtnes be ſmall, cõcoction is wrought: if great, conſuming: if heat preuaile, burning. The Moone alſo hath foure diſpoſitions: the middle doth ſeeme to bee moyſt, and after a ſort hot: the full, hot after a manner and dry: in the wane, dry and cold: when ſhe is without light, cold and dry: for then ſhe wanteth the ſunne beames.

## LXVI.

*Why are ſuch pale as are in paine and griefe?*

Becauſe that nature remembring that which doth vexe her, fleeth with the bloud to the inward parts, which doth paint the skinne: and it happeneth leſſe vnto thoſe, then to ſuch as feare.

## LXVII.

*Why are ſuch red as are glad?*

Becauſe that nature doth meete that which delighteth of her owne accord, if it be without, as we doe our friends and children. The bloud doth followe nature, which dieth the fleſh with a red colour. Palenes commeth by the contrary vnto this.

## LXVIII.

*What is the reaſon, that in a dead ſleepe in the night, when we open our eyes ſuddenly, we ſee light?*

Becauſe that the force and ſpirit of ſeeing being gathered together in ſleeping, and increaſed, dooth ruſh out through the darke in great abundance, and being bright himſelfe, doth ſee like vnto the light.

## LXIX.

*Why doe ſuch as are aſhamed, caſt downe their eyes?*

Becauſe the eyes are the glaſſe of the minde: for we ſee the affections of the minde by the eyes, as griefe, anger, ſhame: becauſe the minde cannot beare that which is not worthie of honor, for conſcience ſake, it cauſeth the muſcules of the eyes to be caſt downe, as it were hiding himſelfe.

## LXX.

*Why can the eare endure all moyſtnes, the water exeepted?*

Becauſe that the water being cold, is preſently carried vnto the ſinewe of hearing: and all cold is hurtfull vnto the ſinewes. Againe: Why before a great winde, are there as it were ſome running ſtarres or lightnings going before to foretell it, and eſpecially in a dry cleere element? Becauſe that it began to blowe before, and yet it appeared not vnto vs, becauſe wee haue groſſe thicke bodies of hard ſences. And therefore blowing the vpper ayre, which is more thinne and pure and heauenly, it doth conuert into fire, and therefore wee ſee ſome of his ſparkles. When it hath gotten a greater force, it moueth this groſſer ayre which is about the earth, and ſo is hard and felt, and perceiued.

## LXXI.

*Why cannot ſome ſee very great things a farre off, yet ſee things which are neere vnto them, although they be very ſmall?*

As ſuch as wee call purblinde, becauſe they ſee beſt winking: truely I thinke that the force and ſpirit of ſeeing is very thinne and pure, and therefore when it goeth farre is diſſolued, and cannot reach vnto the obiect which is ſeene. It doth skarſe

ſee

ſee things neere by reaſon of his thinnes & purenes. There are ſome which ſee very ſmall things a farre off, as certaine old men. Theſe contrariwiſe, becauſe they haue a thick ſpirit of ſeeing & much, it doth moue and reach a great diſtance off, and by that meanes is attenuated and made thinne, and apt and fit, to receiue things viſible. And ſo two contraries are diſſolued.

## LXXII.

*Why are dogges onely aboue all other beaſts, lined ſo together after they couple?*

Becauſe the necke of the matrix hath a narrow paſſage, and the dogges yarde dooth ſwell in coupling, and the ſeed is cleauing in them, which happeneth vnto them by reaſon of their drines. The drines doth ſtraiten the parts, and moyſture doth make them thicke.

## LXXIII.

*Why are dogges onely mad in ſummer?*

By reaſon of their dry diſpoſition: they are very dry by nature, and moſt of al in ſummer. And therfore when their humiditie is heated and dried, they are ſet on fire, and ſo they are mad like vnto franticke men. And therefore their ſome at the mouth is moſt dry and venemous: for it is manifeſt that it is inflamed either by often breathing, or by firie eyes, or by gaping of their mouth, which they haue alwaies open to take ayre, or els becauſe their taile groweth crooked with drines, and falleth away. They are moſt raging which are moſt dry. Some ſay that the canicular ſtarre, through his influence, doth cauſe them to goe mad.

LXXIIII.

## LXXIIII.

*Why are they leſſe grieued which become blind on a ſudden and againſt their will, then they which by election?*

Becauſe that ſuch as on the ſudden ſuffer it, haue their minde turned another way. But thoſe which by choiſe and election haue their minde whollie vpon the thing which is cut, and knowe what they ſhall ſuffer, and therefore ſuffer greater torment.

## LXXV.

*Why doe ſuch as carrie burdens goe ſinging?*

Becauſe the reaſonable ſoule is delighted with muſicke, & therfore turned vnto it, doth feele the leſſe weight. And in like manner anſwer, when the queſtion is asked, why in funerals, bels, drummes and flutes are vſed: and why multitudes of men reſort vnto ſuch as mourne, or bee ſicke, and vſe diuers ſpeeches vnto them: for the minde being occupied and intentiue to the words, dooth feele the griefe leſſe. And therefore Comedies and ſtage playes were inuented in times paſt, to withdrawe the minde.

## LXXVI.

*Why doe the AEthiopians for the moſt part die of an ague, and why are thoſe which are bleere eyed Vlcerated?*

They are moſt hot and dry, and there is a kinde of reſolution of elements in them, and that little moiſture which is in them being conſumed, it happeneth that the other elements are diſſolued. The heate goeth away for want of meate, the colde riſeth vp through the abſence of heate. Drines doth raigne through the conſumption of moiſtnes. And

for

for that cauſe dead carcaſſes are cold and dry. And therfore *Homer* did know, that in dead bodies two elements did flee away, that is, the lighteſt, & thinneſt, and two remayned: there went away fire and ayre, and there remayned water and earth, that is, drines and coldnes. They are exulcerated and bliſtered in the bleerenes of their eyes, becauſe that the bloud is made full of choler, by reaſon of inflammation, which dooth eate the eyes with his ſharpnes.

LXXVII.

*Why are ſuch alwaies a thirſt which haue the dropſie?*

Becauſe that that moyſture is ſalt, and paſſeth not away, but dooth putrifie, and dry the mouth of the ſtomacke, and they haue ſmall feuers withall. Further looke how much more the belly is puffed vp, ſo much the more the reſt of the bodie is drier, ſeeing it is not naturally nouriſhed, and doth waxe feebler and feebler. For much of the food turneth into water and increaſeth the diſeaſe.

LXXVIII.

*Why doe we in the beginning of a banket, and before we be full ſit cloſe, and before the end of the banket we take more roome, & thinke our ſelues preſſed?*

Becauſe that in the beginning, al which ſit, deſire, and haue an appetite vnto the meate, & therefore haue an eye vnto that which is on the table, & all do fall to it. But after they are well ſatisfied, one boweth one way, and another another, and haue no care at all to that which is before them: and by this meanes after meate we take more roome.

LXXIX.

*Why in whatſoeuer place wee haue haire, they*

waxe

*waxe gray, ſauing vnder the armepits?*

Becauſe that place is hot, becauſe it is thicke of arteries, ſinewes and vaines, and is alſo thinne, and therefore doth alwaies voyde the excrements of fleume, and therefore doe ſweate alwaies.

## LXXX.

*Wherefore if fleume be cold, and thick, and clammie, and likewiſe blacke choler cold and thicke, but much leſſe then fleume, yet a quartaine ague is longer then a quotidian?*

Becauſe that fleume, although it be colde, and much of it, yet it is moyſt, and moyſtnes is eaſily altered and changed. Black choler or melancholy is cold and dry, and therefore is hardly altered and chaunged. They deceiue therefore with the likenes of cold, and abundance of choler, and doe hide ſome contrary qualitie. Furthermore, fleume is more agreeable vnto nature then melancholie: and therefore when a mans health dooth periſh with hunger, nature doth turne fleume into nouriture. And therefore in a quotidian ague, ſhe turneth all the profitable fleume into nouriſhment, and that which is vnprofitable putrifieth, and kindleth an ague.

## LXXXI.

*Seeing that there are foure humours which doe ſometimes putrifie, wherfore are there only but three agues, and not foure?*

Becauſe that bloud naturally is a nutriment of the bodie. And when it doth abound, it cauſeth a repletion onely. If it bee corrupted, it remaineth bloud no longer: for being heated, it is chaunged into yellow fleume. Therefore the other humors

abounding,

abounding, breed diſeaſes, and eſpecially about the skinne, as ſerpentine vlcers, and cankers, two kinds of leproſie: and when they bee corrupted they breed agues.

## LXXXII.

*What is the reaſon that the externall parts of the bodie of louers are ſometimes cold, ſometimes hot?*

Becauſe that when they conceiue any griefe or dolour againſt their welbeloued, the naturall heat poſteth away with the bloud into the internall parts of the bodie: whereof it commeth that the outwarde partes are colde, and for the ſame cauſe they become pale and ſad. But when they receiue any good hope of their louer, or be greatly angry, then the heate with the bloud goeth to the skin, and becommeth hot and ruddie. And for the ſelfe ſame cauſe painters doe paint loue to be ſometime ſad and quiet, ſometime fleeing and laughing, a very boy and child, becauſe that luſt is vehement, but dureth not long. The affection in lawfull friends is durable, as in fathers towards their children, and wiues toward their husbands, but loue doth not laſt. And it happeneth oft among ſuch as are vnknowne the one to the other. The other diſpoſition and affection is firme and ſtable: & immoderate loue is vehement, and like vnto a mad man. They faine Loue to haue a firebrand, and wings, becauſe that the mindes of louers are in ſuſpenſe, and hang doubtfully, and are vnconſtant like birds: and then their heate burneth their heart with an vnceſſant, and vehemēt care of that which they loue. He holdeth a ſword in his right hand, and in his left a quiuer with many arrowes,

becauſe

becauſe that in the beginning loue doth riſe from one beame and glance of the eye: for he doth ſee and deſire at the ſelfe ſame time. And as ſoone as he doth deſire, the louer ſendeth cõtinuall beames of the eie towards that which he loueth. And thoſe beames are like vnto arrowes, becauſe the louer doth dart them into the bodie. There are arrowes in the quiuer, becauſe that thoſe which loue, ſend forth ſecret beames and glances of the eies. As the wind doth kindle the fire, ſo cuſtome dooth kindle loue: for properly loue doth not riſe of cuſtome. For if it were ſo, then of neceſsitie cuſtome ſhould alwayes breede loue: but the beginning of loue is ſudden. He is naked, becauſe that that deſire happeneth without any meane. For no man loueth by by another, nor priuily, nor whom he knoweth not. And therefore caruers doe ſometime carue kings and gods naked for honours ſake, thereby to ſhewe that they haue no hidden vice lurking in their breaſts, but that their thoughts are open and ſincere. Loue is not one but many, either becauſe there are diuers louers of things, (for they loue not alike: and *Plato* ſayth, that loue is a beaſt with many heads) or els, becauſe as the ſame *Plato* ſaith, the ſame loue falleth vnder many loues. Loue hath Venus for his mother, that is, ſenſualitie and luſt: and by the image of Venus they faine vnlawfull deſire. Loue is ſayd to haue been in loue with Erinnys a furie of hell, becauſe that many haue loued wickedly, and haue been thrall to wicked affections: as I haue declared in my ſecond booke of Allegories, which I haue made of thoſe fained ſtories.

## LXXXIII.

*Why doe ſome die in a plague, and ſome not?*

This proceedeth of their diſpoſition of bodie. For if a man haue a body full of euil humours, him the ayre which is corrupted doth enter into, and corrupteth that little good humour which is left in him: and ſo all their humours being corrupted, they muſt needs periſh. But if a man haue not many ſuperfluities, & doth aboũd with good humors, he is either not at all, or not much offended with the plague. That the diſpoſition of the bodie is the cauſe of this effect, it doth appeare by the example of externall things. The oake is not eaſily ſubiect vnto alteration, nor dooth not eaſily ſet on fire. Reedes and ruſhes are much more apt to receiue fire: and ſtraw more then they. But if you take wet ſtraw, and greene reedes, and very dry oake powdred ouer with brimſtone, you make that fit to burne which was not fit. By this example you may diſſolue another queſtion, how it cõmeth to paſſe, that wearines doth rather breed a cotidian ague, then that which breedeth of putrefaction, or that which is called Habituall: for we ſay that this doth proceed from the diſpoſition of the bodie: for he had not any ſuperfluous natural ſpirits, or humors. All things which are ſound and ſolid are dry. And the cauſe is in the ſame, why the heat of the ſunne doth procure ſleep in ſome, and in otherſome not. For he in whom there was much fleume, that being diſperſed, doth moyſten the head, and then he is in a ſleepe: but ſuch as haue a drie head are kept more awake, becauſe they are made more drie.

LXXXIIII.

## LXXXIII.

*Why doth the ſunne make a man black, and make dirt white, and make waxe ſoft, and the dirt hard?*

By reaſon of the diſpoſition of the ſubſtances which doe ſuffer. All humours, fleume excepted, when they are heated aboue meaſure, doe ſeeme blacke about the skinne: but dirt being full either of ſalrpeter, or other ſalt liquour, when the ſunne hath conſumed his dregges and filth, doth become white. Againe, when the ſunne hath drawne and ſtirred vp the humiditie of the waxe, it is ſoftened: but in dirt the ſunne doth conſume the humiditie, which is very much, and ſo doth drie it and make it hard.

## LXXXIIII.

*Why doe not ſuch as are ſicke of the iaundiſe goe to ſiege, and why is their excrement white?*

Becauſe that yellowe cholet is ſpred ouer all their bodie, as their eyes doe ſhew, and their skin: for it doth not flowe into the inward parts, as by nature it ſhould, and by that reaſon their excrements is not coloured, nor dooth not prouoke thé to the ſtoole with his ſharpnes, which in the guts it ſhould doe. And therefore Phiſicke imitating nature, as all other arts doe, when the patient is in danger, doth helpe the part affected.

## LXXXV.

*Why haue ſuch a very black skin for a time, which haue a continuall ague, after the time of iudgement, which the Phiſitions doe call Criſis?*

That doth happen through continuall yellowe choler, the which being burnt and aduſt by the rigour of the diſeaſe, is turned into blacke choler.

And

And ſo in that time of iudgement, being driuen & repulſed by nature to the skinne it doth dye it. As alſo the skinne is white in leproſies: that colour is hardly diſſolued, by reaſon of the thicknes of that humour.

## LXXXVI.

*Why doth blacke choler comming vnto the paps, or to the ſhanke, worke a corroſion, or gnawing or waſting, and in thoſe which are called melancholie, it doth not worke the like, although it flow into their braine?*

Becauſe there are many great vaines in the paps, by reaſon of ingendring of milke, and therefore ſtore of that humour doth runne thither. And likewiſe vnto the ſhanke, becauſe it goeth downward: but into the braine, becauſe it is aboue, and alſo becauſe it hath very ſmall vaines, ſmall ſtore of choler doth aſcend, and which hath only power and force to pricke, and not to gnaw and eate. Moreouer, the braine is cold and moyſt, whereby it is after a ſorte contrary vnto the diſpoſition of blacke choler, and doth mollifie it. That therefore which is properly called blacke choler, doth breed an eating and gnawing canker in the pappes: in the ſhanke, a byle or ſore hard to be cured, which of eating is called *Nomades*. In the braine it dooth breed a mad fierce melancholy: but that which is not properly blacke choler, but a melancholy humour, cauſeth a ſwelling onely which is like a canker, but dooth not gnawe and eate, and dooth alſo breede a quiet and peaceable melancholy.

## LXXXVII.

*Why do thoſe veſſels which of the Greekes are cal-*

*led Baucalia, (a kinde of vessell or drinking glasse with a narrowe streit mouth) when they are filled with water, make a certaine noise proper vnto themselues, and thereupon haue their name giuen them, as other fained names of sounds, as in the water, Phloesbos, and such like?*

Because that when such a vessell is without water, it is filled with ayre, which is a most thinne bodie. And therfore when water is on a sudden powred into it, with his heaft it doth follow and beate out the ayre which is thinne, and exclude it vtterly. For they cannot both stay in the glasse or vessel, vntil it be full. For the Philosophers doe shew that two bodies cannot at one time possesse and occupie the same place. And therefore when the ayre is on a sudden thrust vpward through straites, a sound or noise is made of necessitie, and that not one but many, for then is as it were a fight betwixt both: for the water doth presse downe the ayre, & the ayre lifteth vp the water: and although this bee done successiuely, yet there is often times a noise.

## LXXXVIII.

*What is the reason that when wee put our finger on the mouth of a watring garden pot, the water will not runne out at the bottome, and our finger being taken away, it runneth presently?*

Because that when our finger is taken away from the mouth of the pot, the ayre entring in doth thrust downe the water, which of his owne nature doth goe downward, and so it goeth out at the bottome. And this is the reason of all mechanicall engins and instruments made by ayre and water,

water, as clocks and houre glaſſes made by water.

LXXXIX.

*Why doth both wine and water giuen out of ſeaſon vnto the ſicke of an ague, cauſe a great diſtemperature of the braine: for theſe two are contrary, for the water is cold, and the wine hot?*

I ſay then that the wine being apt to aſcende, doth burne the braine, at the time that it is diſturbed and diſtempered with the ague. And wee ſee alſo many which are in health, if they vſe much wine, to be skarſe well in their wits. But water doth ſtop the paſſages of the bodie, by which the ſpirits (which are the inſtruments of the ſoule) are diſſolued, and ſo cauſe them to become more thicke and groſſe, and more corrupt and putrified, which breedeth the ague. And oftentimes water being ouercome by the ague, becommeth his nouriſhment: As wee ſee in a ſmithes forge, where a little water doth kindle the fire, & make it flame more.

XC.

*Why haue women and children and gelded men ſhrill and lowd voyces?*

Becauſe through abundance of humiditie, their arterie is not ſtretched wide. And therefore as a ſmall flute or pipe giueth a ſmall ſlender ſound, ſo the arterie in them which is ſtreite and narrow: for it is the propertie of heat to make wide and looſe, and women and Eunuches be cold.

XCI.

*Why are children ſtrooken with a planet in the ſummer?*

They are ſicke of a weake and lingering ague, and their eyes ſinke hollowe in their head, and

they become weake and feeble, and ſleepe very little. And ſome of them haue a flixe, becauſe children are tender and eaſily ſuffer, and haue great ſtore of fleume in the head, as we haue ſayd. And therefore the fleume being ouer much heated with great heates, and alſo putrified, doth inflame an ague. Whereupon the griſtles of the braine are ſet on fire, and therefore they ſleepe little: & that fire deſcending by the arteries to the heart, & ſetting on fire the liuely ſpirits, dooth kindle an ague without putrefaction. And ſeeing that much choler riſeth of an ague, thereby it falleth out, that that choler gnawing and eating the belly & guts, the flixe, or running of the belly ariſeth. It is moſt plaine, that the cauſe of that alteration is in the braine, becauſe that cooling medicins are applied vnto the head, & ſuch as are good to quench that fire. And ſome of ripe yeares are ſicke of the ſame diſeaſe, that is, ſuch as haue fleume or ſome choler heaped in the head, which dooth putrifie. By the very breathing therefore, and after a manner by the firie ayre, the ſpirits are ſet on fire.

## XCII.

*Why are round Vlcers or byles hard to be cured?*

Becauſe they breed of ſharpe choler, and which hath a force of eating and gnawing. And becauſe it doth runne dropping and gnawing, it doth make a round vlcer: and for that cauſe it requireth medicaments which dry and burne. And this the Phiſitions doe ſpeake. The naturall Philoſophers do ſay, it commeth to paſſe, becauſe there is no beginning where that miſchieuous impoſtume doth begin. For in a circle there is neither beginning

nor

nor ende, and when they are burned by the Phisition, then they take another shape.

## XCIII.

*Why is honey sweet vnto all men, and yet seemeth bitter vnto such as haue the iaundise?*

Because they haue much bitter choler ouer all the bodie, and which aboundeth in the tongue. And therefore it happeneth when they doe eate honey, that the humour is stirred: and the taste it selfe when it hath felt the bitternes of choler, breedeth an imagination that the honey is bitter.

## XCIIII.

*Why haue very angrie men firie eyes?*

Because the bloud about his heart is feruent, and his spirits hot. And therefore these spirits being very subtile and pure, are carried vpward, and by the eyes which are cleere, they shine, and haue bloudy vapours ascending with them. And thereupon their face appeareth red: which *Homer* not being ignorant of sayth: And his eyes were like a burning flame.

## XCV.

*Why doth water cast vpon Serpents cause them to flee?*

Because they are colde by nature, and dry, and haue but little bloud, and therefore they doe flee from excessiue coldnes. And that they bee of this qualitie it appeareth, because they seeke for dens and secret places of the earth in winter, as being warme places. And at sunne set, they flee the ayre for the most part as cold: and againe in summer, because the bowels of the earth are cold, they flee

from them, and goe vnto hot places.

## XCVI.

*Why doth a negge breake if he bee roſted, and neuer breake if he be ſod in water?*

Becauſe that when his moyſtnes cõmeth neere vnto the fire, he doth heate ouer much, and is burned, and thereby dooth breede much winde, the which through the ſtraitnes of the place, doth ſeek a way out, and ſo breaking the ſhell dooth flee out. The like is in tubbes and earthen veſſels when new wine dooth boyle in them. Alſo too much flame dooth breake the ſhell of an egge in roſting: which doth alſo happen vnto earthen pottes ouer much heated and burnt. And therefore the common people doe wet a negge which they purpoſe to roſte. Hot water through his ſoftnes doth ſeparate the humiditie little and little, and dooth diſſolue it through the thinnes and paſſages which are in the ſhell.

## XCVII.

*Why doe men in the act of carnall copulation after a ſort winke, and ſuffer ſuch like alteration in the other ſences?*

Becauſe they being ouercome with the affect of that pleaſure, they doe comprehend it the better, as it were winking with their eyes. They are not lifted vp, nor doe not carrie the mind abroad into the aire with the ſences, whereby they ſhould leſſe feele thoſe corporall affections.

## XCVIII.

*Why haue ſome medicines of one kind contrarie force, as experience doth teach: Maſtick doth expell, diſſolue, and knit; Vineger doth both coole & heate?*

Becauſe

Becauſe there are ſome ſmal indiuiſible bodies in thé, not by confuſion, but by interpoſition. As ſand moyſtened doth clod together, and ſeemeth to be bũt one ſubſtance or bodie, but in trueth there are many ſmall bodies in the ſand. If this be ſo it is not abſurd, that contrary qualities and vertues ſhould be hidden in Maſticke in diuers parts of it, and not confounded with it, becauſe that nature hath giuen that law vnto thoſe bodies.

## XCIX.

*Why doth our priuie member ſwell, when we hurt one of our toes?*

Becauſe that nature, prouiding for thoſe things which belong vnto the bodie, doth ſpeede to helpe thoſe parts which are grieued. And becauſe ſhe hath the moſt profitable, and nouriſhing of all the humors for her wagon, it is requiſit when ſhe doth deſcend vnto the toe, together with the bloud, that thoſe vaines bee filled which are about the priuie member, and thoſe partes which are about thoſe veſſels which are called *Adenes* of the Greekes, which are little round kernels. Therefore an immoderate conſtipation doth cauſe inflammation and ſtanding vp: and that priuie member is called *Inguen*, borrowing his denomination of the place it ſelfe.

## C.

*Why hath not nature giuen birds a bladder for a receptacle of Vrine and kidneis?*

Becauſe they did want much moyſture to giue matter for feathers to grow, and that alſo they do conſume with the exerciſe of fleeing. Neither doe they piſſe at all: and when they drinke, they voyde very moyſt dung.

## CI.

*Why haue children grauel breeding in their bladder, and olde men in the kidneis and raines of the backe?*

Becauſe children haue ſtraite paſſages in the kidneis: and an earthly and thick humor is thruſt with violence by the vrine from the kidneis, and from thoſe receptacles which are made of the faſhion of the Moone, euen into the bladder of the vrine. The bladder hauing wide conduites & paſſages, giueth roome to the vrine to goe out, and alſo place to the humour, whereof the grauell is ingendred, to waxe thick and ſeate it ſelfe, as the cuſtome of it is. But in olde men it is contrary: for they haue large and wide paſſages of the raines of the backe and kidneis, whereof it commeth paſſe, that the vrine may paſſe away, and the earthly humour congeale and ſinke downe. The colour of the ſtone doth ſhew the humor whereof the ſtone doth riſe.

## CII.

*Why if the ſtone doe congeale and waxe hard through heate (children are hot) and by the ſame reaſon it is done in old men: for there is not ſo much cold to be graunted as there is in yce or ſnow: for with extreame cold the kidneis would periſh, yet we do not vſe contrary things to diſſolue the coldnes, but like things, that is, hot things, as perſley, fennell, and ſuch like?*

They ſay then that it falleth out, that by exuſtion, parching and ſcorching, the ſtone dooth crumble into ſmall ſand: As it is in earthen veſſels, which when they are ouer heated and toſted, they become

become ſand. And by this meanes it falleth out, that ſmall ſtones are voyded together with ſmall ſand in making of water. And ſometime it falleth out that cold drinkes doe thruſt out the ſtone, the kidneis being ſtretched and caſting it out, by a great lask, by vertue of eaſing the belly of his burthen. And beſides this it falleth out, that an immoderate heate of the kidneis or raines of the backe, by reaſon whereof the ſtone doth growe, is quenched with coldnes.

## CIII.

*Why is the curing of an Vlcer or byle very hard in the kidneis or bladder?*

Becauſe that the vrine being ſharpe, doth exulcerate the wound, which good and fit medicames doe couer and skinne. Vlcers are harder to be cured in the bladder, then in the kidneis, becauſe the vrine dooth ſtay in the bladder, and doth runne away from the kidneis.

## CIIII.

*What is the reaſon that in bathing veſſels, the hot water when it is ſtirred, doth ſeeme more hot vnto vs, and almoſt burne our bodies?*

Becauſe that when wee goe downe into thoſe baths, the water it ſelfe dooth ſuffer, that is, when the water doth heate our bodies, the water after a ſort is made colde by vs. Wee haue learned, that whatſoeuer doth worke in generation and corruption, the ſelfe ſame without all doubt doth ſuffer. The water then being in ſome ſort cooled, dooth not heate a like, and we being accuſtomed vnto it, do not feele the heate as we did in the beginning, becauſe that the immoderate heate of it is diminiſhed.

ſhed. If then ſtirring the hot water, more faire hot water bee added vnto it, which neither hath yet wrought, nor ſuffered any thing of the body which is in the water, that will ſeeme very hot and skalding, in reſpect that working it dooth alſo ſuffer, and by little and little loſe his heate, as the firſt did.

## CV.

*How is it, if whatſoeuer be moued, is the hotter for it, and eſpecially in a hot aire and place, yet when the aire is beaten and ſtirred, it dooth ſeeme the colder vnto vs, and eſpecially in ſummer, when the heate of the ſunne is moſt hot?*

For this dooth ſeeme contrary vnto the other: for hot water did ſeeme hotter vnto vs by mouing it, and here the hot ayre doth ſeeme colder when it is ſtirred and moued. I ſay therefore that it is a common thing, that that which is moſt and principalleſt in any thing, either in qualitie or vertue, dooth ouercome and chaunge that which is leſſer and weaker, and that which is the ſtronger dooth ſomewhat ſuffer againe in doing. Therefore the hot water when it is very hot, ſticking vnto the hot bodie, is ſomewhat cooled, and doth not keep the ſame qualitie. The ayre then which dooth compaſſe vs about, being hot in ſummer, like vnto the water, compaſsing our bodies, is heated ſomewhat by vs, which are hot through the heate of the time of the yeare, and doth likewiſe againe heate vs: As linnen garments doe, the which being firſt cold then being made hot by vs, doe then heate vs againe. When wee doe then ſtirre the ayre, that ayre which was before heated by vs is driuen away,

way, and another which is not as yet heated doth ſucceed, which ſeemeth cold vnto vs.

## CVI.

*Why doe thoſe ſores which breed in the ball of the eye ſeeme white, when they haue left growing and are old, and others doe not ſeeme ſuch which growe out of the ball?*

Becauſe that through the ball of the eye onely the ſpirit of ſeeing doth go out, the which is bright and cleere. Therefore in the white of the eye, when the wound doth make thicke the paſſage of the couering of the eyes which is like a horne, the ſpirit of ſight cannot iſſue out: whereof it commeth to paſſe, that much of it being there gathered together, it dooth make the wound light and cleere, and ſhewe the wound white. And becauſe that by reaſon of the thickening of the ſight the ſpirit cannot goe out, it falleth out that they cannot ſee.

## CVII.

*Why doe chaffe and ſtraw keepe hot water and cold ſnow, which are contraries in qualitie?*

Becauſe the nature of chaffe doth want a manifeſt qualitie, and are ſayd of ſome to be without qualitie. Seeing therefore that of their owne nature, they can eaſily be mingled and confuſed with that which they are next vnto, they eaſily alſo take the ſame nature vnto thē. And therefore being put vnto hot things, they are eaſily hot, and doe heate againe, and keepe hot: and contrary being made colde of the ſnowe, and making the ſnowe colde, doe keepe his coldneſſe. So Waxe and Oyle will

will easily be confused, & made one with another thing, and are also without qualitie, and doe helpe the qualitie of that which is mingled with them, as being made one with them.

CVIII.

*Why doe the starres and heauens seeme cleerest in the bright winter time?*

Because the ayre, either which doth compasse vs, or that which is higher, is made thinne and purged with windes and showers of raine, and by that meanes our sight dooth see both further and cleerer. The like is manifestly seene in running riuers: for such things as are in thē are farre better seene, then in thick puddle standing water, where either nothing is seene, or confusedly.

CIX.

*Why haue we oftentimes a paine, and doe quake in making of water?*

Because that sharpe choler issuing out, & pricking the bladder of vrine, doth prouoke and stirre vp the whole bodie to ease the part offended, and to expell the humour moderatly. This doth happen most of all vnto children, because they haue most excrements, by reason of their often filling.

CX.

*Wherefore are griefes greater in the night, then in the day?*

Because the minde being then idle and at rest with himselfe, is neither busied with the sight nor hearing, nor occupied with any other sence, and doth nothing at all, nor is not vrged to any externall action, and thereupon is much more touched with the feeling of any trouble or griefe. It is very

plaine

plaine that the mind doth leſſe feele griefes of the bodie, whé he is drawne abroad to external works, ſeeing that in ſickneſſe and other ſuch accidents, the companie and familiaritie of friends, & communication and tales telling, doe make their troubles and griefes more light and tolerable. Men haue marked that nature doth leaſt worke by day, in digeſtion of meates, in altring of humours, in making of bloud, in growing, and ſuch like operations. But the minde is then moſt occupied in his actions, as in the fiue ſences, in motions of the parts of the bodie, in imagination, in thought, in memorie: and contrary in the night, then nature worketh moſt, and the mind leaſt.

## CXI.

*Why doth a glaſſe breake in the winter, if you powre any very hot liquour into him?*

Becauſe that it is throughly affected and altred, by reaſon of the coldnes of the ayre which dooth compaſſe it. And therefore when we powre in very hot water on a ſudden, and not heate the glaſſe before, the heate doth fight and ſtriue with the cold which was in it: the colde with the ayre preſently fleeing, cauſeth the breaking of the glaſſe. It muſt be granted, that there be certaine ſmall holes and paſſages in the glaſſe, which doe hold and receiue the pureſt and thinneſt parts of the aire, the which although we doe not ſee with our eyes, and with ſence, yet wee cannot deny but by nature there they be. Others doe ſay, that becauſe the glaſſe is very cold, then it is very dry alſo, & therfore that which is the ſubtileſt part in it, whether it be a humour or the ayre, is thruſt out, and doth as it were

vaniſh

vaniſh away, and ſo is made apt to breake. And ſo it is in very dry wood. And ſo *Hippocrates* did ſay, that the vaines were broken with cold. That therfore which is very hot, finding the glaſſe to bee ſuch, drying it more and more, doth cauſe him to breake. If it had been before wet ouer, and heated a little, it would not haue been hurt: as wee ſee wraſtlers annoynted before they goe to wraſtle. For when drines falleth into thoſe paſſages and inuiſible holes, it fleeth quickly with the ayre, and the ſoftnes of the glaſſe giuing place vnto the heate, doth not eaſily breake. It is eaſily ſeene that glaſſe hath thoſe paſſages, by earthen pottes, into which if you powre water, and dawbe them with pitch, yet the humour will wooſe out. You may alſo ſee in winter time a ſmoake or fume breake out of a glaſſe, when you caſt water into him.

## CXII.

*Why are not children and eſpecially infants, ſo eaſily ſhaken and put out of ioynt, as men?*

By reaſon of their ſoftnes, yeelding vnto the earth, they doe diſſolue his hardnes, that it can worke no further. Men therefore, hauing a hard bodie, becauſe they doe reſiſt the hardnes of the earth or ſtone, they doe increaſe the vehemencie of the blowe, and doe force the ſtone to worke againſt themſelues, as being hard themſelues. And for the ſame reaſon a ſpunge yeelding is not broken: but a glaſſe, an earthen pot, or any ſuch other hard bodie is broken with a fall. And by this alſo we learne why a vehement blaſt of winde doth ouerthrow an oake, and not a reede, becauſe that an oake being hard and ſtrong and great, dooth reſiſt the

the wind, and ſo make his force more ſtrong: but the reede being light and ſoft and ſmall, yeelding hither and thither to the winde, doth breake his force. So a wraſtler ſtriuing againſt his companion dooth increaſe his force, and yeelding ſometimes, and bowing with him, doth ſooner breake his vehemencie.

## CXIII.

*Why doe infants hearing the nurſes ſinging, ceaſe their crying, and ſleepe preſently after?*

Becauſe that the ſubſtance of muſicke, as of ſcience, and all other artes, is engraffed naturallie in the minde, as heate is in fire. As *Plato* doth ſay, our minds doe remember ſciences and not learne them. And therefore the minde hearing ſuch a ſong, in that that he dooth remember, cauſeth the infant to be quiet, and in that that he taketh pleaſure it doth draw on ſleepe. For not being infected with the companie of the bodie, hee perceiueth thoſe ſciences very plainly, and being ſomewhat defiled in the bodie, talleth into ſome obliuion of of them.

## CXIIII.

*Why doe nurſes rocke and moue children when they would draw them to ſleepe?*

To the end that the humors being skattered by mouing, may moue the braine: but thoſe of more yeares cannot endure this.

## CXV.

*Why doe ſome drunkards ſee double?*

Becauſe that the muſcules of the eyes being more or leſſe filled, and by the ſelfe ſame meanes weake and feeble, doe draw and wreſt one eye vpward, and the other downward: & by that meanes the

the eye beames do not looke one way at once, but towards diuers places and bodies: and therefore each of the eyes vſing a priuat office and duetie of ſeeing, doth cauſe a double ſight.

## CXVI.

*Why are boyes apt to chaunge their voyce about 14. yeares of age?*

Becauſe that then nature dooth cauſe a great and ſudden chaunge of age. Experience proueth this to bee true: for at that time wee may ſee that womens pappes do grow great, to hold and gather milke, and alſo thoſe places which are about the hippes, in which the young fruits ſhould remaine. Likewiſe mens breaſts and ſhoulders which then beare great and heauie burthens. Alſo their ſtones in which the ſeed may increaſe and abide: and his priuie member, to let out the ſeede with eaſe. Further, all the whole bodie is made bigger and dilated, as the alteration and chaunge of euery part dooth teſtifie. And the harſhnes of the voyce and hoarſnes: for the rough arterie or windpipe being made wide in the beginning, and the exteriour or outward part within, vnequall euen to the throte, the ayre going out at that rough vnequall and vneuen pipe, doth become vnequall and ſharpe, and after a ſort hoarſe. Like vnto the voyce of a goate, whereof it hath his name *Branchus*. The ſame doth happen vnto them into whoſe rough arterie any diſtillation doth flow. It happeneth by reaſon of the dropping humiditie, that a light ſmal skinne filled vnequally, cauſeth an vneuen going forth of the ſpirit & ayre. Vnderſtand that the windpipe of goates is ſuch, by reaſon of the abundance of humiditie

miditie. The like doth happen vnto all such, as nature hath giuen a rough arterie, as vnto Cranes. After the yeares of foureteene they leaue off that voyce, because the arterie is made wider, and receiueth his naturall euenes and equalitie.

## CXVII.

*Why dooth oyle being drunke, cause vs to vomit, and especially yellow choler?*

Because that seeing it is light, and ascendeth vpward, it prouoketh the nutriment in the stomacke, and lifteth it vp. And so the stomacke being grieued, summoneth the eiectiue vertue to vomite, and especially choler, because that it is light, and consisteth of subtile parts, and therfore is the sooner conueied vpward. And it is most plaine that oyle is light and carried vpwarde: for when it is mingled with any moyst thing, it runneth vnto the highest roome.

## CXVIII.

*Why doth not oyle mingle with moyst things?*

Because that being pliant, soft, and constipat in it selfe, it cannot be diuided into parts, and so it can not be mingled. Neither if it be cast vpō the earth, can it quickly enter into it.

## CXIX.

*Why is water and oyle frozen in cold; wine and vineger not?*

Because that oyle being without al qualitie, and fit to be confounded with any thing, is cold quickly, and so extreamly, that it is most cold. Water being cold of nature, dooth easily freeze, when it is made colder then his owne nature. Wine being hot and of subtile parts, is not so soone cold. But

vineger being of moſt ſubtile partes, ſuffereth no freezing.

CXX.

*Why doe contrary things in qualitie, bring foorth the ſame effects?*

That which is moyſt, is hardened and bound a like of heate and of colde: ſnow and liquour doe freeze with colde: a plaiſter and the grauell in the bladder, are made hard with heate. That is ſo in deede, but by a diuers action. The heate doth conſume and eate the abundance of moyſture: but the cold ſtopping & ſhutting, with his ouer much thicknes, doth wring out the filthie humiditie: like as a ſpunge, wrung with the hand, doth caſt out the water which it hath in his pores & ſmall paſſages.

CXXI.

*Why doth a ſhaking or quiuering ceaſe oftentimes, when any fearefull matter doth chaunce, as a great noiſe or cracke made, with a ſudden downfall of water, or great tree?*

Becauſe that oftentimes the humours being digeſted and conſumed with time, and made thinne and weake, all the heate, vehemently and ſuddenly, and ſharply fleeing into the inward parts of the bodie, conſuming the humour which cauſeth the diſeaſe, dooth diſſolue it. Treacle hath this effect and many ſuch like, which are hot and dry, when they are taken after concoction.

CXXII.

*Why doe ſuch fall which turne round, and bee not vſed to doe it?*

Becauſe they doe diſturbe the animall ſpirits which are in the braine, and toſſe them vp & down together with humidities. They then be made leſſe

apt

apt and fit to receiue the ſenſible and motiue power, and doe not ſuffer any action to goe into the muſcules and ſinewes: whereby it falleth out, that the waight of the bodie, as not being borne vp nor ſupported by the ſoule, is throwne to the earth: and for the ſame cauſe they ſee darknes, becauſe the ſpirit of ſeeing is diſturbed and troubled, & can not worke like vnto the other ſences. But this doth not happen vnto ſuch as are accuſtomed to turne moderatly, and by little and little. Cuſtome doth breed this: for the ſoule and nature are not ſtrangers the one to the other, but in time are as it were reconciled. For that which is done by little and by little, and without interceſsion, is hidden from the ſence. And after that it hath often eſcaped, falleth not as a ſtraunge thing vnto nature, who was wont to receiue it.

## CXXIII.

*Why doe ſteele glaſſes ſhine ſo cleerely?*

Becauſe they are lined on the inſide with white leade, whoſe nature is ſhining, the which being put to the glaſſe which is alſo ſhining, doth ſhine much more, and caſting his beames through the paſſages of the glaſſe, doth double that which is in the ſuperficiall part of the glaſſe, and without the body of the glaſſe, and by that meanes the glaſſe is very ſhining and cleere.

## CXXIIII.

*Why do we ſee our ſelues in glaſſes & cleere waters?*

Becauſe that the quality of the ſight paſsing vnto cleere bright bodies, by a reflexion, doth returne againe by the beames of the eyes, to the image of him who looketh on it. That qualities do go forth

and passe from the face, and that it is not absurd, they doe shewe, which remaine neere vnto trees, because they are wont to looke greene. For the greene qualitie of greene leaues, passeth to the face it selfe: likewise going into the running water, doth make it to shew greene.

## CXXV.

*Why doe hard dennes, and hollow places, and high places, send backe the image and sound of the voyce?*

Because that such places also, by a reflexion, do send backe the image of a sound. For the voyce doth beate the ayre, the ayre the place, the which the more it is beaten, the more it dooth beate, and thereby dooth cause the more vehement sound of the voyce. Moyst places, and as it were soft, yeelding vnto the stroake, and dissoluing it, giue no sound againe. For according vnto the qualitie and quantitie of the stroake, the qualitie and quantitie of the voyce is giuen, which is called an Echo. Some doe idly fable that shee is a goddesse: some say that *Pan* was in loue with her, which without doubt is false. He was some wise man who did first desire and search out the cause of that voyce: and as they which loue and cannot enioy their loue are grieued, so in like manner was hee very sorry vntill he found out the solution of that cause. As *Endymion* also who first found out the course of the Moone, watching nights, & obseruing her course, and searching her motion, did sleepe in the day time. And therefore they doe fable that he was beloued of the Moone, and that she came to him when he was asleep, because she did giue vnto the Philosopher, the solution of the cause of her selfe.

They say also that he was a shepheard, because that in deserts and high places he did marke the course of the Moone. And they giue him also a pipe, because that high places are blowen with winde: or els because he sought out the consonancie of figures. *Prometheus* also being a wise man, sought out the cause of the starre which is called the Ægle in the firmament, his nature and place, and when he was as it were wasted away with the desire of learning, then at the last he rested, when *Hercules* did dissolue vnto him all doubts with his wisedome.

## CXXVI.

*What is the reason that if you cast a stone into a standing water which is on the ouermost part of the earth, it maketh many circles, and not if the water be deepe in the earth?*

Because that the stone with vehemencie of the cast, doth pursue and follow the water from euery part of it, vntill the stone come to the bottome. But if there bee a very great vehemencie in the throwe, the circle is the greater, the stone going downe vnto the earth, and drawing down the water with it, causeth many circles. For first of all it doth driue the ouermost and superficial part of the water into many parts, and so going down alwaies vnto the bottome, againe diuiding the water, it maketh another circle. And this is done successiuely, vntill the stone resteth. And because the vehemencie of the stone is slackened still as he goeth down, of necessitie the last circle is lesser then the first, because that with the stone and also with the blow, the water is diuided.

## CXXVII.

*Why doe some thinke that laughter proceedeth frō the spleene, affirming that it is not like, that they laugh not much, whose spleene is corrupted, as they do whose spleene is sound, but say that such are very sad?*

Truely I thinke that the cause of laughter is accidentally, and not properly in the spleene: for if it be sound and perfect, it dooth draw from the liuer all melancholy humour. Whereof it proceedeth, that when the pure bloud without any dregs doth goe both throughout all the bodie, and also into the braine, it doth delight both nature & the mind, and doth make men merrie like vnto wine, and bring men to a quietnes and tranquilitie, and so of that laughter is moued.

## CXXVIII.

*Why do not Mules bring forth young ones?*

Because they do cōsist of a diuers kind of beasts, and so then the mixtion of seed differing in qualitie and quantitie, begetting a certaine other thing besides that which is first, doth marre and abolish the nature of those things which first were. As the mingling of white and black, abolishing the colour of the extreames, breedeth another colour which is darke and dunne, which is none at all of the extreames. Therfore the ingendring qualitie is abolished, and the aptnes of receiuing formes.

## CXXIX.

*Why are such as are deaffe by nature dumme also?*

Because they cannot speake, and expresse that which they neuer heard. Some Phisitions do say, that there is one knitting and vniting of sinewes belonging vnto the tongue and to the eares, and

therefore

therefore they are of the like disposition. But such as are dumme by an accident, are not deaffe at all, for there then riseth a locall passion.

CXXX.

*Why are some stiffe after meate which were long fasting?*

Because they abound with choler, & so do heape vp a sowre sharpe humour. Therefore the parts of the bodie being nourished after meate, driue away from them the choler vnto the skinne, and so that stiffenes doth rise, that is, the choler gnawing and biting those parts, and stirring them vp to pursue himselfe.

CXXXI.

*Why doe not swine cry when they be carried with their snowt vpward?*

Because that aboue all other beasts they bend more thē other to the earth. They delight in filth, and that they seeke: and therefore in that sudden change of their face, they be as it were straungers, and being amazed with so much light, keepe that silence. Some say that their windpipe dooth close together, by reason of the straitnes of it, whē they lye with their face vpward.

CXXXII.

*Why are swine delighted with dirt?*

As the Phisitions doe say, they are naturally delighted with it, because they haue a great liuer, in which desire is. *Aristotle* saith, that the widenes of his snowt is the cause: for he hath a smelling which dooth dissolue it selfe, and as it were striuing with stinch.

CXXXIII.

*Why doth itching rise, when an vlcer doth waxe whole, and fleumme cease?*

Becauſe the part which is healed and made ſound, dooth purſue the reliques of the humour, which remaineth there againſt nature, and which was the cauſe of the boyle: & ſo going out through the skin, and diſſoluing it ſelfe, doth cauſe the itch.

## CXXXIIII.

*Why are thoſe diſeaſes or accidents longeſt & moſt grieuous, which do moleſt one eye only, and not both?*

For two cauſes: becauſe the running or fluxion is heaped vp at one eye only: for whatſoeuer is diuided into many, is weaker then it ſelfe, and of leſſer ſtrength: or els becauſe that when the whole eye dooth moue himſelfe in his actions, ſo oft he doth force the ſicke eye to moue alſo: and the medicaments of euery diſeaſed part dooth conſiſt in quietnes.

## CXXXV.

*Why doth man ſneeze more oftner, and more vehemently then other beaſts?*

Becauſe he doth vſe more meates and drinkes, and of more diuers ſorts, and that more then is requiſite, the which when he cannot digeſt as he would, it doth gather together much ayre and ſpirits, by reaſon of much humiditie: that ſpirit then being very ſubtile, aſcending vnto the head, it forceth a man oft to auoid it, and ſo cauſeth ſneezing. And it maketh a noiſe, becauſe a vehement ſpirit or breath paſſeth through the conduites of the noſthrils, as a belching by the ſtomacke, or a fart from the belly, the voyce by the throte, and a ſound by the eare.

## CXXXVI.

*Why do dead mēs haire & nailes grow for a time?*

Becauſe

Becauſe that the fleſh rotting, withering, and pining away, that fleſh which was hidden about the roots of the haire, doth now appeare and deceiue, and cauſe an imagination that the haire did grow. And ſome ſay that it groweth in very deede, becauſe that dead carcaſſes are reſolued in the beginning into many excrements and ſuperfluities, by reaſon of the putrefaction which commeth vnto them. Theſe going out to the ouermoſt part of the bodie, by ſome paſſages and pores, do increaſe the growing of the foreſayd haire.

## CXXXVII.

*Why haue children rather then men certaine white ſpots in the nailes of their fingers, rather then in their toes?*

Becauſe they doe breede of fleume, and children doe abound with fleume more then men, becauſe they are fatter and greater eaters. And the feete by reaſon of walking and motion, do diſſolue ſuperfluities more then the hands: and therefore thoſe ſpots doe not appeare in the nayles of the feete.

## CXXXVIII.

*Why doth not the haire in the feete quickly growe gray?*

For the ſame reaſon, becauſe that through great mouing and walking, they doe diſperſe & diſſolue the ſuperfluitie of fleume, which doth breed graines. And the haire of the ſecret parts dooth grow gray very late, becauſe of the heate of that place, and becauſe that in carnall copulation it doth diſſolue fleume alſo.

## CXXXIX.

*Why doe very many beaſts wag their tailes when they*

*they see their friends, & a lion and a bull beate their side, when they are angrie?*

Because they haue the marrowe of the backe reaching vnto the taile, which hath the force of mouing in it. The imagination acknowledging that which is knowne vnto him, as it were with a hand, as it doth happen in men, dooth force them to moue the taile, which dooth manifestly shewe some secret force to bee within them, which dooth acknowledge that which they ought. In the anger of lions and buls, nature dooth consent vnto the minde, and doth inforce it to be greatly moued, as men doe sometimes when they bee angrie, beate their hands or other parts. When the mind cannot reuenge vpon that which doth hurt, it dooth presently seeke out some other solace, and dooth cure his affection with some stroake or blow.

## CXL.

*Why if you doe put dry burnt barly vpon a horses sore, the haire which groweth on the sore is not white, but like the other haire?*

Because it hath the force of expelling, and doth wipe away and dissolue the excrement of fleume, and all vnprofitable operation which is gathered together, through the weakenes of the part, or crueltie of the sore.

## CXLI.

*Why doth haire neuer grow in mās vlcers or biles?*

Because a man hath a thicke skin, as it is seene by the softnes and thinnes of his haires. And seeing the skarre is thicker then the skinne it selfe, it doth stop vp the passages, by which the haire shuld grow. Horses haue thinner skins, as it is seene by their thicke haire, and therefore all passages are

not

not ſtopped in their wounds and ſores. And after that the excrements which were gathered together, haue broken a paſſage through thoſe ſmall pores, the haire doth grow.

## CXLII.

*What is the reaſon that ſuch as are bitten with a ſnake, being moſt exceedingly a thirſt, doe quench their thirſt, & not increaſe it, by drinking of treacle, which is dry and hot?*

I ſay then that it doth not quench the thirſt, by reaſon of his qualitie, but by ſome mutuall ſimpathie & conſent, and naturall reaſon. That is a kind of counterpoyſon and preſeruatiue which is made of diuers ſorts of hearbes, which haue ſome kinde of conſent and agreement with all the parts of the bodie. As Dictamum, Dettander, or garden ginger, hath a propertie cõſeruatiue of the heart, Agrimonie or Liuerwort, with the liuer, Stonewort or finger ferne with the ſpleene, Parſley with the mouth of the belly, Hyſſope with the lungs, Elicampane with the raines of the backe, Rue with the necke, Bitterwort with the braine, and *Siler montanum* with the bladder of vrine. Euerie one of theſe drawne as it were with the ſweetnes of honey, doth draw that which is beſt for his ſafetie. Amongſt all which, the fleſh of ſome vipers is mingled, which hath a certaine mutuall affection, which wee call Antipathiam, a contrarietie of naturall qualities, againſt euery venemous beaſt & corruptible vertue. Theſe being diſtributed into euery part, they ſuffer not to work that effect, which doth threaten corruption. For they do reſiſt like vnto lawfull ſouldiers, who haue taken armes for the defence of their countrey.

*FINIS.*